THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Convention Number . . .

REVIEW OF THE 149TH ANNUAL DIOCESAN CONVENTION
By the Rev. G. Paul Musselman

WHITSUNTIDE OFFERING FOR THE GENERAL CHURCH DEFICIT

THE BISHOP'S CONVENTION ADDRESS

DEVELOPMENT OF THE LANGUAGE OF THE BACH CHORALE PRELUDES
By Ernest White

HYMNS AND HYMN WRITERS OF THE OXFORD MOVEMENT
By Harold W. Gilbert, Mus. Bac.

DEDICATION OF EPISCOPAL HOSPITAL NEW BUILDING
By the Rev. Granville Taylor

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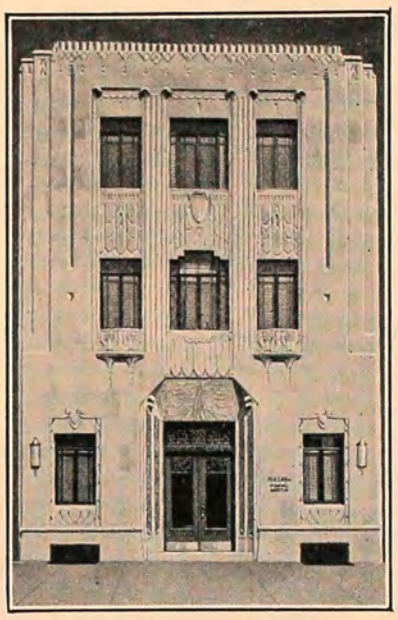

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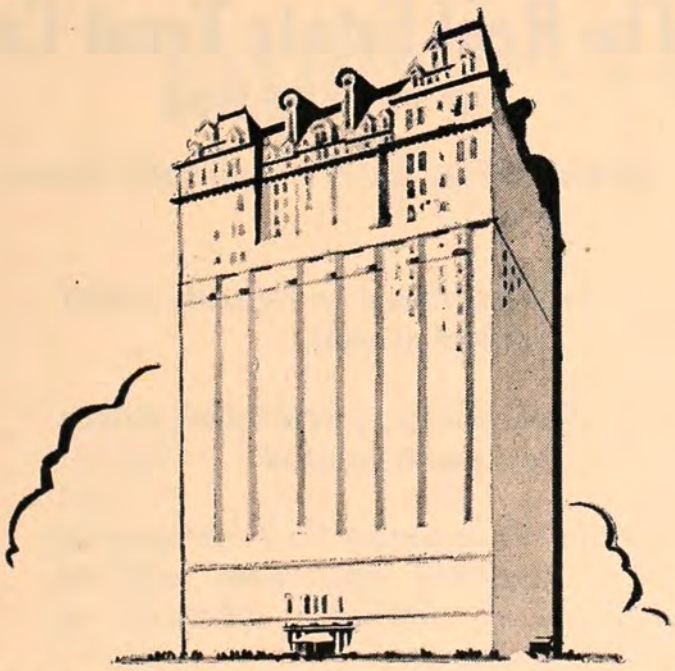

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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Review of Proceedings of 149th Annual Diocesan Convention

By the REV. G. PAUL MUSSELMAN

The full text of Bishop Taitt's Convention Message and the Address by Bishop Manning at the Diocesan Mass Meeting are printed in this issue separately from the following report of the Convention by Mr. Musselman.—*Ed.*

—

The keynote of the 149th Annual Convention of the Diocese of Pennsylvania, on Tuesday, May 2, in Holy Trinity Church, Philadelphia, was sounded by Bishop Taitt in his Convention address, was echoed by Bishop Manning of New York, with almost evangelical fervor and re-echoed several times during the progress of the Convention. It was the premise that "a people, many of whom have as Jeremiah declares, forsaken the fountain of living waters and hewed them out broken cisterns that can hold no water—are now turning back to God" and that therefore "it is for us to point the way to these whose souls are athirst for God." The services being rendered by prominent Churchmen, in meeting some of the emergency problems, was lauded by Mr. Clinton Rogers Woodruff, speaking at the Pre-Convention Dinner on Monday evening, and several times during the Convention utterances were made which showed plainly that many men were thinking on the great problem of bringing the Church and Church people to the full stature of the present-day challenge.

Mr. Woodruff reminded his hearers that all four great charitable community organizations in Philadelphia are headed by Churchmen and that members of the Episcopal Church serve in great numbers and with unswerving fidelity on the Boards of many Philadelphia institutions. He spoke of some particular ways in which Churchmen of the Diocese of Pennsylvania had thrown the full weight of their position and influence back of certain legislative measures at the recent session of the Legislature. Two particular measures were, the one requiring three days' interval between the granting of marriage licenses and the performing of the ceremony, and the other an act requiring a wife's signature before any joint property mortgage could be valid. The work of the City Mission also came in for more than favorable mention and this especially in reference to the services of the court worker, Miss Alfriend.

"Why, he's a real guy!" remarked a vestryman upon hearing Bishop Taitt's short talk at the banquet. It will be readily seen that the vestryman thus delivering himself had not attended any of Bishop Taitt's convention dinners, and, of course, had not recognized the story the Bishop told as one of the reasons why the Diocese has the best Woman's Auxiliary in the world.

It was a Diocesan Mass Meeting, the service in Holy Trinity on Monday night, May 1. Although the congregations in the past have been satisfactory as to size, most of them were hardly large enough to be properly called a diocesan mass meeting. This time, however, Holy Trinity was packed to the doors, with a congregation of people representing every part of the Diocese.

Health, happiness, and prosperity were found by Bishop Taitt to be reasons for expressing thankfulness to God. The Bishop's health has been so unfailingly good that he has "not been obliged to omit or postpone a single engagement." His relations with his Diocese have been happy in a united effort to make things turn out as God gives wisdom and power to do. The Every-Member Canvass, the Diocesan Contributors, and the missionary mindedness of Bishop and people produced a reasonable degree of prosperity in the missionary record of the Diocese during the past year. It was evident that the last of these three reasons for thankfulness was the one which, if there could be any comparison, touched the heart of the Bishop most deeply.

That the Church might more fully meet the enlarged opportunities of today the Bishop advised the use of four things, tried, tested, and true, in the experience of the yesterdays of Christianity. These are: loving pastoral work; faithful, thoughtful, evangelical preaching; frequent celebrations of the Blessed Sacrament; and earnest exhortation, that the family of God might be brought back to the Father's house.

With the certainty of Gotham, the culture of Morningside Heights and the earnestness of a Virginia missionary, Bishop Manning emphatically told the Churchmen and Churchwomen of this, the second greatest Diocese in the country, that what the Church really needs is a wholesale dose of pretty thorough conversions. Specks of sawdust have always been visible on the good Bishop's rochet but this time, toward the end of the address, the hearers would not have had reason to have been surprised had the Bishop called for "decisions."

Asserting that in the Church today there is "a lack of spiritual power" he challenged the Church by stating that the "chief trouble is in the Church itself." Reminding his hearers that "a mere intellectual knowledge of religious truths is not religion," he declared that "what is needed today in all Churches is conversion to Jesus Christ in the full New Testament meaning of that word." Hinting that this process of conversion must first start with the clergy, he said "an unconverted priest can do many things in a parish, but he cannot bring people to Christ."

The business session began on Tuesday, at 10.30 promptly, the routine business going smoothly until Dr. Gilbert E. Pember, following his report of the

Commission on Clerical Salaries and Pensions, offered a resolution that the Commission be empowered to assess the parishes $15,000 for Clerical Salaries and Pensions. This was a signal for Dr. Grammer to go into action. Judging from his address on the subject it is to be gathered that he seriously objects to the Convention giving to this or any other committee the right to assess the parishes for money, unless such assessment be subject to continual review by the Executive Council. The Convention supported the Commission and Dr. Grammer's amendment was lost.

Rev. James M. Niblo presented the report of the Cathedral Chapter, this report having to do almost entirely with a recitation of the progress made during the past year in the building of the first unit of the Cathedral. The Rev. F. C. Hartshorne had earlier in the day presented a resolution which was an endeavor to put the Convention on record as calling on the Cathedral Chapter to abide by the provisions of the Canon of the Diocese in the matter of opening a new place of worship, the gathering of a new congregation, or the change of site of an existing place of worship. Bishop Taitt, with usual ready wit, remarked that he was quite sure that he and the Chapter did not propose any illegal action and that such was quite superfluous.

The Committee on the Memorial for Bishop Garland advocated that, on account of economic conditions now prevailing, there be no further action on this matter until general conditions would justify the going ahead of this project.

Dr. Washburn presented, by title, a very interesting report on the proposed Commemoration of the 150th Anniversary of the Diocese. This report had previously been printed and distributed to the delegates. The venerable Rector of Old Christ Church then proceeded to speak extemporaneously on the subject with the result that the committee was continued. The general idea of the Anniversary includes a fitting presentation of the subject at the 150th Convention of the Diocese and also certain special service or services in Philadelphia to be held in October, 1934, coincident with the meeting of the General Convention in Atlantic City.

Precipitated by the resignation of Dr. David M. Steele as Rector of the Church of St. Luke and the Epiphany, the problems of the Central City Churches became matters of interest to the entire Diocese. Dr. Steele, in announcing his resignation through the press, gave as one of his reasons his desire to call the attention of the Diocese to the fact that the problem of the Central City Churches is a problem affecting the whole Diocese. This he explained was through the substantial contributions made annually by these churches to the General Church and Diocesan objectives. Dr. Pember reminded the Convention that these parishes were corporations and as such could not be dictated to by the Convention, which was not a corporation. He agreed, however, that the matter was a Diocesan problem and must be frankly faced as such, for, said Dr. Pember, "this is after all an Episcopal Church although it is usually run along Congregational lines." He claimed that, on account of this particular problem, it would be well to make a study of the whole parochial system in this Diocese, and particularly with reference to the central city churches as they affect the Diocese.

Dr. Grammer, Rector of St. Stephen's, announced that he positively would not speak on this subject and then proceeded to explain that his own parish was not to be included in the list of problem parishes and that, as a going parish, his parish would not be dictated to by this committee. Said he, "I won't be huddled together and reconstructed." Dr. Grammer predicted that this committee or any other committee hereafter to be appointed would come back and report that nothing could be done. He advocated the public discussion be stopped and deprecated the amount of publicity already given to the matter.

Bishop Taitt in quoting the woman who wanted to travel on a stabilized steamship said, "the thing I want to keep down is not expenses." Telling the Convention that the parish does not mean the communicants of a given church but means the people in that neighborhood, he reminded clergy and laity alike that it is not the business of the Church to run away from its job nor to figure too much on cutting down expenses, but to do its job by solving problems in the lives of people in that neighborhood. The Bishop advocated that more must be done than providing good music and great preaching, that there must be that highest degree of effective personal work. He was very emphatic in his statements that there must not be an evaluation of souls in terms of the money they can bring to the collection plate, but a real desire to bring the souls of individuals into full communion with a personal Christ. The resolution presented by Spencer Erwin, empowering the Bishop to appoint a committee of 7 priests and 7 laymen to consider the whole subject, was passed. Rev. Joseph P. Morris, prominent pacifist parson of the diocese, then introduced a resolution whose news possibilities brought reporters on the run from half a dozen city desks. Rev. Morris recently resigned as Vicar of the Chapel of the Prince of Peace. He is to work with the Quakers at Geneva.

The resolution which he presented had reference to the recent Scottboro case. It immediately brought a flood of oratory, impassioned and otherwise. The verbal fireworks included such infallible standbys as the Mason-Dixon Line, the 14th Amendment, the right of free speech, States' rights, the sovereignty of local courts, Lincoln's Gettysburg Address, Will Rogers, The Magna Charta, Blackstone, St. Thomas Aquinas, Robert's Rules of Order, and 281 Fourth Avenue. A lot of people were dead in earnest about the whole matter, a few of the speakers were more than a little disturbed, and no one seemed to know what had been passed or proposed. At this juncture Dr. Snowden proposed that a committee be appointed to redraft a resolution and present it in a half hour. The resolution was duly presented in the allotted time, and after some more speech making it was adopted. It extended to the Bishop of Alabama and to the Rector of a parish in Birmingham, Ala., the love and whatnot of our diocese.

In snappy fashion the remaining routine business of the Convention was transacted, and by 5 o'clock the 149th Annual Convention of the Diocese of Pennsylvania was a matter of history.

REPORT BY TREASURER OF THE DIOCESE

The receipts on account of the Missionary Fund from January 1 to April 20, 1933, were $53,518.25. Of this amount, $25,835.54 has been sent to the National Council to be credited against our pledge of $175,000.00, leaving a balance of $149,164.46.

In the Diocese against a budget of $174,677.48, we have received $27,682.71, leaving a balance of $146,994.77.

In addition to the above we have received in cash and pledges on account of the Diocesan Contributors' Fund, $29,758.12.

Very little of the Sunday School Lenten Offering has as yet been received.

A. V. MORTON

Treasurer's Office
April 20, 1933.

There are 10,000 villages in rural America without a church of any name, 30,000 villages without a resident minister, and 13,000,000 children under 12 years without religious instruction.—*The Desert Churchman.*

A confirmation class this spring was that of 180 colored people at St. Martin's Church, New York City. In the procession at this service were 450 members of the last four classes.

PRESENTATION SERVICES FOR THE CHURCH SCHOOL OFFERINGS ON MAY 21

The Annual Diocesan Services for Presentation of the Missionary Offerings from the Church Schools have been arranged for Sunday afternoon, May 21, and will be held in seven Convocational centers. The services will begin at 3.30 o'clock in each of the designated centers.

Each school is asked to attend the service which is most accessible to it. Junior Choirs are asked to attend, assembling at 3 o'clock in the parish house of the Church where the service is to be held. Offerings should be sent as heretofore to the Treasurer of the Diocese, Mr. A. V. Morton, Church House.

The seven centers in which the services will be held follow:

Convocation of Chester: St. Mary's Church, Ardmore, and St. John the Evangelist, Lansdowne.

Convocation of Germantown: Christ Church, Germantown and St. Luke's, Newtown.

Convocation of Norristown: Calvary Church, Conshohocken.

Convocation of North and South Philadelphia (combined): Holy Trinity Church, Rittenhouse Square.

Convocation of West Philadelphia: Church of the Atonement, West Philadelphia.

The service as arranged by the Department of Religious Education is an adaptation of "The Christ-Child Talents," used at the General Convention with striking effect. The four sections of the service are: "Up to the House of God," a devotional approach to service; "Our Talents," the dedication of our talents; "Our Offerings," the presentation of the offerings; "The Cry of Need," the distribution of the offerings to meet the needs of the fields for which the offerings are made. There will be no addresses. The service will last about one hour.

CHURCH SCHOOL LEADERS' CONFERENCE, MAY 25TH

The third Conference for Church School Leaders will take place on Thursday, May 25th, at 3.30 P. M., in the Church House.

At this meeting the subject will be "Looking Forward"—looking forward to summer in the Church school and looking forward to fall in the Church school.

An expert on vacation schools will be present to answer questions on that work. Some will tell of happenings in their school which seem worth while for others to try. The new courses will be presented, and a problem that seems to be very real: "Should we plan anything for the development of the spiritual life of our teachers?"

Request Whitsunday Offering for General Church Deficit

Churches throughout the Diocese are requested by the Diocesan Field Department and the Bishop to take a special Whitsuntide Offering toward the threatened deficit of the General Church. At the Diocesan Convention the Field Department, through five speakers, presented the matter to the Deputies. Dr. Chauncey E. Snowden, Rector of St. Paul's, Overbrook, and head of the department, introducing the speakers, told of the Whitsuntide Offering, its necessity, and the opportunity involved.

The Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill, said: "The National Council has a well-thought-out and carefully planned program, one in which all elements have been considered and in whose making has gone the best thoughts of the Church." As instances of the care with which the National Council scrutinizes its plans, the speaker told of the Presiding Bishop going at his own expense into the Orient, to investigate charges made by the Laymen's Report. Another instance was the curtailing of certain work in Liberia after it was found that consistent revaluation showed that the results were not justifying the amount of money being spent; another instance told was of a school for which the National Council has worked out a plan which will make the school self-supporting in three years.

The Rev. Louis W. Pitt, Rector of St. Mary's, Ardmore, said "The National Council is leaving no stone unturned to maintain with dignity and honor the world program of the Church while at the same time obeying the balanced budget orders of the general Church." He presented some interesting excerpts from the Bulletin of the National Council. These illustrated, in a concise fashion, the main point of his talk.

The Rev. Leicester C. Lewis, Rector of St. Martins-in-the-Fields, Chestnut Hill, said in part: "Prior to Pentecost the disciples and the Apostles were on an individualistic basis, but at Pentecost, the first Whitsunday, Christianity became a corporate society. The individual values had been conserved, but upon a corporate basis of appeal." Quoting Bishop Gore's "the Christian who is not in heart and will a missionary is not a Christian at all," Dr. Lewis reminded the Convention that the Whitsuntide Offering is a Pentecostal appeal to the corporate loyalty of our Church. He was followed by:

Rev. Louis C. Washburn, Rector of Old Christ Church, said: "The Whitsunday Offering is an opportunity for each one of us to certify to the value of the risen Christ in his or her own life," and stressed the fact that one of the really great privileges of a Christian is his "witnessing opportunity." Dr. Washburn asked that the Whitsunday Offering this year be considered not as a matter of the Church "holding out an alms basin like a beggar, nor only as a matter of the need of the Church, but more nobly as a great opportunity to tell to all the world that the risen Christ is real and is victorious in our lives."

Dr. Snowden in concluding explained how it came about that a deficit was threatened. He showed that the National Council had already cut appropriations to the point where any further cuts would mean not only real hardships, but probable loss of ground gained. He showed that many of the Dioceses had fallen far short of what one would ordinarily consider a quota expectation and that the combination of these and other causes had made it almost impossible for the National Council to do its work without a deficit. This deficit will amount to $148,000 after all offsets have been made. The Field Department of the Diocese learning of the emergency, Dr. Snowden said, volunteered its help. The department also suggested that $16,000 be the proper amount for the Diocese of Pennsylvania to contribute toward this deficit. Dr. Snowden also explained carefully that the Whitsuntide Offering would not count on the quota.

The Very Rev. Charles Schreiner also spoke briefly on the Diocesan Contributors' Fund. The Convention voted that that portion of the Bishop's address in relation to the Fund be printed and mailed to the parishes.

OLD AGE ASSISTANCE

At the direction of the Poor Relief Division of the Public Charities Association of Pennsylvania, Charles Denby, Jr., a member of the Philadelphia bar and a Director of the Public Charities Association, has prepared a brief on "The Case of Old Age Assistance in Pennsylvania," which the Association has published. In his study of the question Mr. Denby discusses in brief form the principal arguments for and against old age assistance legislation.

Primarily, he points out, it is intended to show that old age dependency is a modern industrial and social problem, inherent in our industrial system, just as are industrial accidents and technological unemployment; that it is not due, as so often is charged, to shiftlessness or lack of thrift, but rather to low wages, illness, unemployment.

The Bishop's Convention Address

Members of the Diocese of Pennsylvania.
My Brethren:

It is a great joy to present to you this annual account of my stewardship, and, with you, rejoice and thank God for the many blessings he has conferred upon our Diocese.

I again begin my account by expressing thankfulness to God for three things.

First of all, I thank Him for the abounding health that He has given me. Although averaging six to nine public addresses every week, I have not been obliged to omit or postpone a single engagement.

Second, I thank Him for the happy relations still existing between the Diocesan and every member of the Diocese. I believe that they are as loving in their relation to me as I am in my relation to them; and each is as earnest in his desire to do the work that God has given us to do. The feeling that "everything is going to the dogs" is ancient, but not Catholic. It fulfils a part of the Vincentian Canon, in that it was believed "at all times and everywhere," but it fails in that it is not believed by "all people."

My Grandad viewing earth's worn cogs,
Said "things are going to the dogs."
His Grandad in his house of logs,
Said "things are going to the dogs."
His Grandad in his old skin togs,
Said "things are going to the dogs."
His Grandad in the Flemish bogs,
Said "things are going to the dogs."
Howe'er it be, I've this to state,
The dogs have had a long, long wait.

There may be a few in this Diocese, but I think they are very few, who have such ideas. In this great world of ours there are no spectators or mere critics. We are all actors in the great drama of life.

In this great Diocese of ours, there are none on the sidelines looking to see how things will turn out. All are participants in the great work God has given us to do. We do not want to see "how things will turn out," but we want to turn them out as God gives us wisdom and power to do.

Third, I am thankful that we met our Missionary Expectation of the last year. Men had much less to live on, and to give, than in former years; yet by great energy on the part of some, and great denials on the part of others we reached our goal. That we may be as successful this year is my earnest hope. It is a harder year than last year, and will require greater denials and sacrifices, but it can and I trust will be done. I confidently look for the assistance of everyone.

Last year we adopted a plan that, I believe, is used in Massachusetts and southern Ohio. After each has made a donation of his fair share to his Parish, he is asked to make a direct gift to the Diocese. In many cases there are individuals who are able, and would like to give largely to Missionary work, but they feel that a larger gift to the Parish would simply excuse others from giving a fair share, and not benefit the cause. They are, therefore, glad of the opportunity of making a direct gift. The appeal to individual givers does not go out until about three months after the Every Member Canvass or the subscriptions are made to the Parish Quota. Thus it cannot interfere with any Parish. The Parishes have already reported what they can give, and it is the deficit that is supplied by the Diocesan givers. It has been very successful. We hope that it will be increasingly so.

Gifts Direct to Diocese

The Missionary cause is the primary work of Christianity. The spirit of Christianity is the spirit of giving. The three invitations of Christ are "Come unto me"; "Abide in me"; and "Go ye into all the world and preach the Gospel." We are invited to come in order that, imbibing His spirit, we may go. A Parish devoid of this spirit cannot be called Christian, for Christ has declared, "I came not to be ministered unto but to minister" and "it is more blessed to give than to receive." Whatever may be its temporary success, it is destined to ultimate failure. A great artist was asked to paint a decaying Church. Instead of a ruined Abbey overgrown with ivy, he embodied Milton's description:

"The high embowered roof,
With antic pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
The pealing organ blow,
To the full voiced quire below
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstacies
And bring all heaven before mine eyes."

but in a corner of the Church was a box for missionary work; but so neglected that a spider had spun a web over the opening for offerings. It was a decaying Church. We hope we have none such in our Diocese.

The financial condition of the world confirms the wisdom of the Bishop in declining to have either Coadjutor or Suffragan. A Coadjutor would have added at least $16,500 to the budget and would have entailed a hardship on the Diocese. With the aid of the six Deans, each of whom is very much like a Suffragan Bishop, the Bishop has been able to do the whole work alone. He cannot thank too heartily these noble men who have added

Avoiding Increased Maintenance Expense

the work of the Deanship to already heavy parochial duties. With assiduous care and unfailing wisdom and unstinted labors, each has kept his Convocation up to a high standard, and met the problems of the Parishes and Missions. The cheerful spirit and the wondrous interest of our Convocation meetings attest the happy relations of Dean and people. The same happy spirit is manifested in our large Committees. The Executive Council with its division into Field, Finance, Social Service, and Missions takes up its serious and complex problems with a cheerfulness and hope that assures success. Nor can we omit mentioning our Chancellor, the Honorable Roland S. Morris, whose wisdom is so necessary, whose decisions are of so much value, and whose readiness to serve is unfailing. Many great legal problems come before us and we know that his decisions are always right. I do not know of a Bishop who has about him such competent and devoted fellow-laborers as the Bishop of Pennsylvania.

There were many pleasing events in the past year:

Some Pleasing Events of Year

On October twenty-first I attended a dinner to congratulate Mr. Eugene Beck on completing fifty years as a Vestryman of St. Luke's Church, Bustleton.

On November thirteenth I preached a sermon commemorative of the twenty-fifth anniversary of the Rectorship of Dr. Louis C. Washburn, of Christ Church. The Church was crowded with a distinguished congregation. It was a most deserved congratulation to the Rector, and thanksgiving to God for a most notable Rectorship.

Early in the morning of February twenty-second it was a joy to celebrate the Holy Communion and administer to several hundred men at Holy Trinity Church. Afterward all had breakfast at the Penn Athletic Club, with a notable address by Mr. Benjamin Ludlow and an hour of social intercourse. What a splendid celebration of the day!

On September fourth I preached the sermon at the 218th anniversary of St. David's, Radnor.

On September eighteenth I attended and made an address at the two hundred and thirty-second anniversary of St. Peter's, Great Valley.

On September twenty-fifth I preached the anniversary sermon commemorating two hundred and twenty years of Parish existence of St. James Church, Bristol.

On October sixteenth I preached the hundredth anniversary sermon of St. Luke's, Newtown, and on October thirtieth the hundredth anniversary sermon of St. Mark's, Frankford.

On October fourth it was a great joy to preach the thirtieth anniversary sermon of the Rectorship of the Rev. Horace A. Walton at the Church of the Good Samaritan, Paoli. No Rector in the whole Diocese is more loved. The Bishop has known and loved him through his whole ministry, and it was a great pleasure to spend the morning with him and his beloved people.

There have been some notable improvements:

After a devastating fire, St. Matthew's Church, completely restored, was rededicated by me on September twenty-fifth.

Notable Improvements

The Seamen's Institute has added a sixth floor pavilion to its splendid buildings at Second and Walnut Streets.

Christ Church has built an Administration Building where its treasures may be preserved; a fitting place for the administration of Christ Church Hospital may be had; and house accommodations for the Sexton provided. In honor of the twenty-fifth anniversary of its beloved Rector the building is called "Washburn House."

St. Asaph's, Bala, has enlarged and beautifully enclosed its graveyard.

Good Samaritan, Paoli, has furnished a chime of ten bells commemorative of the thirtieth anniversary of its much esteemed Rector.

On December eleventh I dedicated chimes at St. Martin's, Oak Lane, in memory of the Rev. Llewellyn N. Caley, D.D., their late and greatly mourned Rector.

All Saints, Norristown, has redecorated its Parish Building and has also been the recipient of $5,000 for its Endowment Fund.

The Church of the Messiah, Gwynedd, has rebuilt its Parish Building that was destroyed by fire last November.

On Saturday, June twenty-fifth, ground was broken for St. Mary's Chapel, the first building on the Cathedral site.

Cathedral Chapel at Roxborough

Mr. and Mrs. Samuel Frederick Houston paid the mortgage on the part of the ground on which the Chapel is being erected, and thus gave us unrestricted ownership. The Chapel is built from funds left by Mrs. Henry W. Watson and is a memorial to her mother. The location is the highest in Philadelphia and is ideal for such a purpose.

Work has been started at West Oak Lane and gives promise of great success. It is possible that an established Parish may transfer to this site.

New Work Developing in Diocese

St. Anne's, Willow Grove, has made such rapid progress that a new building is to take the place of its outgrown Chapel.

On November twelfth I broke ground for St. Faith's, Brookline, and it now has a very comfortable Church. While financial assistance is needed in building the Church, it is the hope and expectation that the services will be entirely supported by the worshippers.

Trinity, Solebury, has at last a Parish Building. Such a place was very much needed in the neighborhood. It is a sort of Community House.

With a colored population surrounding the Church of the Holy Comforter, it was determined to remove the work to Delaware County, and transfer St. Monica's colored Church from Woodland Avenue to the building thus left. Since that time the colored population has so increased that we have resumed work on

(Continued on page 272)

The Church News

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THE EPISCOPAL HOSPITAL REBUILDS

The dedication of the new addition to the Episcopal Hospital was a red letter day for the Diocese of Pennsylvania. This large, splendidly equipped building which will make it possible for the hospital to render even better and more extensive service to the northeastern section of the city, where it has been such a great blessing for the last eighty-seven years, is an outward evidence of the gracious interest that the people of our Church feel for the sick and the unfortunate.

It is a pity that the hospital is not more widely known throughout the Diocese, for then it would extend its beneficence far beyond the neighborhood in which it is situated. But because of its location, not being a downtown hospital, many of our people do not realize that it is as well equipped to care for private patients as it is for ward patients, and that its medical and surgical staff are equal to any demands that may be made upon their skill. Every department of an up-to-date modern hospital is found there, and it is the sincere hope of those in authority that they will be much more extensively used by our own people.

A NOTABLE ANNIVERSARY

Though it passed without any special service or even notice outside the parish, the twentieth anniversary of the Rev. Nathanael B. Groton's rectorship at St. Thomas Church, Whitemarsh, deserves recognition by The Church News because Mr. Groton is not only Rector of a church that ministers to a rapidly growing and widely extended community, but also, he has developed to a remarkable degree among his parishioners interest in the work of the Church beyond the borders of Whitemarsh. No congregation in the Diocese has shown more readiness to shoulder its responsibility for the extension of the Kingdom of Christ throughout the world.

This state of affairs is largely due to the enthusiasm and initiative of its indefatigable Rector, who has never felt that he has done his full duty when he has ministered to his own parishioners, but has generously given mind and time and strength to good works outside the parish. How he does it we cannot conjecture, but Mr. Groton spends himself unsparingly for the Episcopal Hospital, for his neighborhood relief association, for missions, and for a dozen other good causes that daily knock at the door of his heart.

We congratulate the Rector and congregation of St. Thomas on the completion of a score of happy and useful years together, and thank God for the good they have done.

THE LORD GOD MADE THEM ALL

An excellent children's service for Trinity Sunday was presented last Spring in St. George's Church, Haverford Township, under the direction of the Rector, Rev. Frederick E. Seymour, and we are glad to commend it to any Sunday School Superintendent who would like to impress upon his scholars the glory and beauty of the friendly universe which our Heavenly Father has created for His children. Mr. Seymour's service has the delightful flavor of St. Francis of Assisi's hymn to the sun, the most beautiful poem of its kind since the hymn, "O All Ye Works of the Lord, Bless Ye the Lord, Praise Him and Magnify Him Forever," which is said to have been composed by Shadrach, Meshach and Abednego.

There has also been prepared by one of the foremost Primary Class Superintendents in the Diocese a beautiful short pageant for young children, having the same general purpose and tone as Mr. Seymour's service, but particularly appropriate for primary children. It is in part based upon Mrs. Alexander's familiar hymn, "All Things Bright and Beautiful," which readily lends itself to dramatization, because it is a catalogue of all the works of the Lord moving past the eye as a beautiful moving picture.

Those who are interested in nature services for the Trinity season should consult the Department of Religious Education, Room 30, Church House.

WHILE WE HAVE TIME

It has always been the policy of The Church News to keep the editorial page as free as possible from obituary notices so that our "gentle" and "constant" and other types of readers—there *are* others who are not at all gentle with the editor—might not become too solemn while reading it. This policy, though it deprives us of the pleasure of expressing our appreciation of the worth of those who have gone to their reward, brings some compensation in that it compels us, if we are to praise men at all, to do so before they go beyond the reach of ink and paper. The obituary notice presupposes that no one can stand being praised while he lives except the Almighty.

This ascetic assumption one great and wise nation

has rejected so entirely that they have set a stone in the wall of one of their castles, to which those who are not yet proficient in the art of saying a few kind words may repair, and, by kissing, have their tongues unloosed. Unfortunately it is so far from Philadelphia that the citizens of our city are in a bad way and a fund ought to be raised at once to send some of them to Blarney Castle. We suppose Mayor Moore would subscribe.

The policy of THE CHURCH NEWS is that of St. Paul, who urged the Galatians, while they had time, to do good unto all men, which includes speaking well of them. Therefore we express our joy in seeing Dr. H. A. F. Hoyt at the Diocesan Convention. He is a veteran of a host of Conventions, so many that he has lost count of them all, and yet he seems to enjoy them just as much as ever—which speaks well for both the Convention and Dr. Hoyt. It is good to see him around; he cheers us all by his presence, and the Convention could ill afford to lose him. "They also serve who only stand and wait."

MISS HARDING'S RECORD

Miss Adeline E. Harding's record of sixty-five years of faithful service as a teacher in the Sunday School of St. Mark's Church, Frankford, is one that probably never has been surpassed in the history of the Diocese. Sunday after Sunday for two generations she has devoted her time to the most important work of the Church, the religious education of its children.

The work of a Sunday School teacher demands not only celestial patience because of the difficult material with which she works, but also far more than the ordinary degree of faith, because she sees so few results and they are usually so long delayed. To mothers and to teachers the words of the man who wrote the Book of Ecclesiastes are particularly applicable: "Cast thy bread upon the waters for thou shalt find it after many days." It is "many" days.

But Miss Harding has had the exceptional good fortune to live to see some of the fruits of her labors in the lives of those whom she taught. To have been spared to rejoice in the distinction which her most famous scholar, Bishop Creighton, has attained, is indeed a fitting reward for all the sacrifices she has made. Another leader in the Church who is numbered among her scholars of other days is Bishop Stearly, and of men among other clergy are the Rev. John R. Hart, Jr., and the Rev. William McClellan. We congratulate Miss Harding and St. Mark's Parish, Frankford, on this splendid record.

SCHEDULE OF THIS YEAR'S SUMMER CONFERENCES

Bethlehem Conference, Bethlehem, Pa., June 25-30.

Blue Mountain Conference, Frederick, Md., June 26-July 7.

Peninsula Conference, Ocean City, Md., June 25-30.

Wellesley Conference, Wellesley, Mass., June 26-July 7.

Programs of the Summer Conference listed above indicate unusual opportunities to obtain benefit of instruction and inspiration under direction of capable leaders in a large variety of religious work, together with every opportunity for social and recreational enjoyment.

Bethlehem

Bethlehem Conference will hold its sessions in the Moravian College and Theological Seminary buildings. The Chaplains will be the Rev. Stanley V. Wilcox and the Very Rev. Howard W. Diller. The faculty includes the following: The Rev. Eric M. Tasman, the Rev. Albert M. Holloway, the Rev. Albert W. Eastburn, the Rev. E. Harvey Herring. Additional information may be obtained from Rev. George McKinley, Palmerton, Pa.

Blue Mountain

Under the direction of the Rev. N. B. Groton, Whitemarsh, Pa., a period called "The Work Hour" will be a new feature. Each course will offer a second period for special study, discussion, research, etc.

Instructors: Rev. Frank Gavin, Ph.D., Th.D., General Theological Seminary; Rev. Clifford L. Stanley, M.A., B.D., Virginia Theological Seminary; Rev. Percy L. Urban, M.A., Berkeley Divinity School.

Laymen's Week-end Conference, June 30-July 2; Rev. Malcolm S. Taylor, Leader.

Clergy Conference, June 26-July 1. Leaders: Rev. Leicester C. Lewis, Ph.D., Rev. Samuel Tyler, D.D., St. Paul's Cathedral, Boston.

Children's Conference, Miss Hilda Shaul, Director.

Wellesley

The Conference will be under the direction of the Rev. Charles Townsend, Jr., with Bishop Sherill as Honorary Director. The Dean of the School for Church Workers will be the Rev. Burton Scott Easton; of the School of Religious Drama, the Rev. Phillip E. Osgood, D.D.; of the School for Christian Social Ethics, Miss Vida C. Scudder; of the School for Church Music, Mr. Frederick Johnson.

The faculty will include: Rev. Winfred Douglas, Mus. Doc.; Mr. Spencer Miller, Jr.; Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council; Rev. Charles F. Boynton, General Theological Seminary.

Peninsula

Peninsula Conference at Ocean City, Md., enters upon its 15th session. It is the one Conference of this group held by the ocean with all its advantages. Complete detailed information may be had by those contemplating attendance on application to the Rev. P. L. Donaghay, B.D., Middletown, Del.

Copies of programs and further information concerning all the above-named Conferences may be obtained from the Department of Religious Education, Room 30, The Church House.

On Thursday, May 25, at 6 P. M., there will be a Summer Conference Supper Meeting in the Churchwoman's Club, 134 S. 22nd Street. Come and hear about each of them. Seats may be reserved for supper through the department headquarters in the Church House.

CLERICAL BROTHERHOOD

There will be but four meetings of The Clerical Brotherhood on Mondays during May, and at three of these the speaker will be the Rev. John Rathbone Oliver, the noted psychiatrist as well as priest. His general topic will be "Mental Maladjustments in Modern Life." On May 8th he will deal with "Mental Illness"; on May 15th, with "Phobias, Obsessions and Inhibitions," and on May 22nd with "Maladjustments in the Sex Life of the Individual."

On May 29th the speaker will be the Rev. Louis Wetherbee Pitt, Rector of St. Mary's, Ardmore; topic to be announced.

(*Continued from page 269*)

Woodland Avenue in old St. Monica's building, in addition to the new work. It is a great joy to the Bishop to know that we have more colored communicants in the five counties composing our Diocese than in the five Dioceses comprising the States of North and South Carolina. We have seventeen most intelligent and devout congregations.

While many of our Parishes have conducted relief work among the distressed, there have been two notable centres.

Relief Work by Parishes

Old Christ Church has regularly dispensed food and has also spent over $5,000 in this work of relief of the needy.

St. Barnabas, Kensington, in the midst of the mill district where the depression is most keenly felt, has been a veritable oasis in the desert. Thousands have been fed. One substantial meal has been served every day in the Parish Building. While many Parishes assisted in this work, the foremost of all was St. Paul's, Chestnut Hill. Without its assistance the work could not have been maintained as it was.

The principal amount of work of this kind is done by the City Mission.

Our four Polish Churches are all giving good account of themselves. The Rev. Joseph O. Pienionzek, who has given service at the Church of the Advent

Work Among the Foreign-Born

for many years, died April seventeenth and was buried from this Church. The Rev. Edward M. Baczewski, of Holy Redeemer, will take the work in addition to his own.

Our three Italian Churches are increasing numerically. At my last visitation to L'Emmanuello, which is combined with St. Elisabeth's, I received one hundred and twelve persons who had been confirmed in the Roman Church.

Our French Church needs no financial assistance and conducts its own work.

We have some splendid institutions in our Diocese, and they are quite inadequately supported. I call your attention to this because I know that it is not from

Our Institutions

an unwillingness of our people to be parted from their money; nor their lack of sympathy with suffering humanity. Our members give largely to other things, but not to Church objects. It may be that they seem smaller, but we have fewer people to whom to appeal. To cite four out of many:

The House of Rest for the Aged is doing a splendid work, but it is filled to capacity and some needy cases are being supported outside the institution. The Houston Estate very generously gave us the use of the adjoining house for five years. This helps us, but we have still a long list of those who need our care and for whom we can make no provision. If means could be provided for an additional building, it would be a great blessing.

The Episcopal Hospital is the pride of our Church. It receives no aid from the State, nor does it want it. It wants to be untrammeled in its work. Its rates are

Episcopal Hospital, Pride of the Church

low and its free patients are many. Its service is equal to any hospital in the State. The income from endowments has shrunken because of world conditions, and the ability of its patients to pay has decreased.

It has taken advantage of the low rate of building prices to correct a fault in construction and at the same time to greatly increase its capacity and effectiveness. The cost of this improvement, however, has been a great drain on its resources, and it must look to the generously disposed in our Church to replace the loss. I wish every member of this Church could visit this hospital and see its greatness and beauty. It ranks high with experts. Next Saturday, May sixth, at 3 P. M., there will be a short service of dedication of the new building. I hope to be there, and I wish I could see all the clergy and every communicant of our Church present. I am sure if I did, you would be more proud of your Church than you have ever been. Mark it in your engagements and come.

Our Home for Consumptives at Chestnut Hill is one of the most notable institutions of the kind in our State. Its percentage of cures is great, and the number of those who are improved and the lengthening of life of its patients is astounding. I know of no place where I meet such happy people. Everyone who has ever been a patient there is most enthusiastic, yet it is inadequately supported.

We have one of the finest institutions for preparing young women for their work in the Church. The Church Training and Deaconess School has for forty-three years done magnificent work. It is now greatly handicapped and in danger of closing, from lack of endowment and annual contributions.

A list of our institutions may be had for the asking at the Church House. I am sure, to be informed will be to be inspired. I hope our people will be generous in their support of these institutions, and that they will likewise remember them when making disposition of their worldly goods.

Next year the General Convention will meet at Atlantic City. It commemorates the Sesquicentennial of the organization of the Diocese of New Jersey.

The 1934 General Convention

The Convention is held in a place most central to our Church people. Within a short distance are the Dioceses of New Jersey, Newark, New York, Pennsylvania, Delaware, Maryland, Easton and Washington. There is an Auditorium capable of seating 40,000 people. It is a great dream of my life that this shall be filled at the opening service. I have thought that if the older boys and girls of the Church Schools and persons of limited means were encouraged to put away ten cents a week for one year,

the $5.00 thus accumulated would cover all expenses of travel and meals, and give each at least one dollar for the offering. It would also give them a wonderful and enthusiastic idea of their Church. Next year also marks the one hundred and fiftieth anniversary of our Diocese. A report will be made at this Convention on the proper way of celebrating the occasion. By putting this celebration at a time when the General Convention is in session will give us the opportunity for more elaborate services. It is a great event and should be commemorated in a fitting manner.

My Address would be incomplete without reference to our wonderful Woman's Auxiliary, both Convocational and Diocesan. The one assisting in the Missionary work of the Convocation and the other a mighty power in the great work of God in the world. Both organizations bring together women from every Parish and inspire them with such a love for God and impart to them such a knowledge of the work to be done, that nothing is impossible.

Our Department of Religious Education, though an acephalus body, is unfailing in its labors and is accomplishing much good. Through the thought and energy of Dr. Thomas S. Gates, President of the University of Pennsylvania, the Rev. Walter Brooke Stabler has been put on the regular staff of the University to give religion its proper place in education. He was formerly connected with our National Council. We have also a University Pastor, the Rev. Arthur F. McKenny, who succeeds the Rev. John R. Hart, Jr., who held the position with such acceptance for more than a quarter of a century. Several Rectors are opening their homes to students of the various Colleges in and around Philadelphia.

Our Department of Christian Social Service, under the able leadership of the Honorable Clinton Rogers Woodruff, the distinguished Director of Public Welfare of Philadelphia, is continuing its splendid work. It is one of the best of our Departments, and as fine as can be found in any Diocese.

I want to close with a most cheering note. I have interrogated many of our Clergy as to the effect of the financial depression upon Church attendance.

Increase in Church Attendance

Everyone has said there has been a marked increase. All who gave any estimate of the increase said it was at least 20%. Some have told me of increases in the Confirmation Classes, but all have reported the largest Easter Communions in their history. If our distresses have turned our minds to God; if the failure of other things has strengthened our dependence upon Him as the unfailing One, if we are led to seek His guidance because we distrust our own, we are on the sure road to recovery. Not, however, are we to seek the hectic conditions of the past few years which we called prosperity, but adherence to the twofold Commandment—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "Through whatever door the future may be entered, the Master-key is not that of circumstance, but that of character," and in the meantime, to quote the words of a lay member of this Convention, "To be lost in the woods is both terrifying and distracting; but if you trust your guide, the most strenuous trip through the wilderness is a peaceful experience." We remember the words of Him who said, "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life."

Let us have more frequent communions and a revival of Evening Prayer in every Parish that the light of Christ may shine on the road of those who with awakened consciences are seeking to know and do His will.

I am afraid our minds have been too disturbed by the financial side of our present condition. Parishes and Missions have suffered severe strains and many of the Clergy have made great sacrifices.

Spiritual Values Above Material

Perhaps our prayers have been more "Give us this day our daily bread" than "Thy Kingdom come, Thy will be done on earth as it is in heaven." Let us now wholly turn to the spiritual side. We see a people, many of whom have as Jeremiah declares "forsaken the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." They are now turning back to God. It is for us to point the way to these whose souls are thus athirst for God.

Let us by loving pastoral work; by faithful, thoughtful, Evangelical preaching; by frequent celebrations of the Blessed Sacrament; and by earnest exhortation, that men receive it to the strengthening and refreshing of their souls, bring the family of God back to the Father's House.

Let us live in close companionship with God that knowing His will, we may speak to His disturbed people, and in His name may say:

"Whom wilt thou find to love ignoble thee,
Save me, save only me?
All which I took from thee, I did but take,
Not for thy harms,
But just that thou might'st seek it in my arms,
All which thy child's mistake
Fancies as lost, I have stored for thee at home,
Rise, clasp my hand, and come."

The church succeeds only as its members succeed.

The church grows only as its members grow.—*Selected.*

You cannot be saved by the faith of another. Just so your duty cannot be fulfilled by the work of another.—*Selected.*

When you find yourself overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody or other.

Death of the Rev. A. R. Van Meter

The sudden death of the Rev. A. R. Van Meter, Executive Secretary of the Diocese, on Wednesday, May 3, within twenty-four hours after his participation in the Diocesan Convention, came as a shock to all who were with him in the Convention, and to hundreds of others who were associated with him in the work of the Church.

Mr. Van Meter's death occurred at his summer home in Chelsea, where he had gone following the adjournment of the Convention. On Wednesday morning he had telephoned to Mrs. Van Meter, who was visiting some friends in Philadelphia, that he was not feeling well and would remain at the seashore for the day. He assured her there was no necessity for her to come to him. During the day he busied himself trimming the lawn, after which he told the maid he would lie down for a while and for her to call him for dinner. When he did not answer the call and she went to arouse him, he had passed away. Death was due to a heart attack, and the physicians said he had virtually slept away.

Burial services were held in Holy Trinity Church, Rittenhouse Square, on Friday afternoon, May 5. Bishop Taitt officiated, assisted by the Rev. George Warrington Lamb, the Rev. Charles W. Shreiner, the Rev. Carl E. Grammer, the Rev. Francis C. Steinmetz and the Rev. Richard J. Morris. A choir of the clergy of the Diocese, with the Rev. N. Herbert Caley as organist, led the singing.

Upwards of 150 clergy of the Diocese, together with ministerial representatives of the Philadelphia Federation of Churches, in which Mr. Van Meter was head of the Administrative Department, officials of the Diocese, the staff of the Church House and members of the Executive Council were among those present at the services. The interment was in Woodlands Cemetery, the Bishop, Dr. Lamb and Dr. Steinmetz officiating at the Committal service. Clergy of the Diocese who served as pallbearers were the Rev. Charles H. Long, Rev. William Roberts, Rev. William MacD. Sharp, Rev. B. Janney Rudderow, Rev. J. O. McIlhenny, Rev. Percy R. Stockman, Rev. T. Leslie, Gossling and Rev. Joseph Manuel.

Mr. Van Meter was a member of an old Philadelphia family. He was born July 18, 1875, and was educated at Trinity College, Hartford, and the Philadelphia Divinity School, graduating from the latter in 1902. After his ordination as Deacon in that year by the late Bishop Mackay-Smith, he was Secretary of the Church Students' Missionary Association for a short time. Volunteering as a missionary to China and accompanied by his wife, who was Miss Agnes Howard Converse, of Gwynedd, he served five years in that country, where, in 1904, he was advanced to the priesthood by Bishop Graves. Under his leadership in China a church and a school were developed at Kiukiang. His wife's health necessitated his return to America, and in 1907 he became Rector of All Saints, Torresdale, and also had charge of the Redeemer Chapel, Andalusia, now a self-supporting parish. While Mr. Van Meter was at All Saints, the parish house of the church and the parish house of Redeemer Chapel was built, a Church Day School was established, and a home for destitute girls was founded.

In 1915 Mr. Van Meter was called to Erie, Pa., as Dean of St. Paul's Cathedral. During the "flu" epidemic St. Paul's Cathedral under Dean Van Meter's leadership assumed the duty of feeding every family in Erie where there was a need.

In May, 1921, he returned to the Diocese of Pennsylvania as Rector of Calvary Church, Germantown, and from 1925 until March, 1928, when he was elected Executive Secretary, he also served as Dean of the Germantown Convocation, being succeeded in the latter by the late Rev. L. N. Caley.

AN APPRECIATION

To the friends who loved my husband, the Rev. Allen R. Van Meter, I wish to extend my deepest appreciation of their loving service and co-operation in all the services, at the Church and at the cemetery.

I came away with a deep sense of Peace and Joy in that he was ministered to by those who loved him. With real thankfulness and gratitude, I am,

Always faithfully,

AGNES C. VAN METER.

ECHOES

"There are echoes that dwell in the heart,
And I hope, as I hurry along,
I shall wake only echoes worth while,
Full of hope, courage, laughter and song.
I would leave in the valley behind me,
As I journey up life's rugged way,
Only echoes that tell of a life
Full of service and worth in its day."

A. J. DUNLAP.

It has been a hard year, but one lesson most of us learned as we came blundering through. It was—we are indeed our brother's keeper and sustainer.

—*Selected.*

CHANGES AMONG CLERGY

The Rev. Edmund H. Carhart, Jr., Rector of Zion Church, Rome, N. Y., in the Diocese of Central New York, on June 1, will assume the rectorship of St. Mark's Church, Frankford, succeeding to the vacancy caused by the death of the former Rector, the Rev. Leslie F. Potter, who passed away last summer. For most of the time since Dr. Potter's death, the Rev. Herbert Parrish has been serving the parish as locum tenens.

Mr. Carhart was born May 24, 1890, in Belvidere, N. J., and was educated

Rev. Edmund H. Carhart, Jr.

at Blair Academy, Lafayette College and Columbia University. He was ordained to the priesthood by the late Bishop Talbot, in 1918. Mr. Carhart served for a short time as Curate of Grace Church, New York, and as a Chaplain in the United States Navy during the World War. From 1919 to 1924 he was Rector of Grace Church, Allentown, Pa., and from there went to Zion Church, Rome, N. Y.

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The Rev. Joseph P. Morris, for 25 years a member of the clergy staff of Holy Trinity Parish, during the entire period of which he was attached to the Prince of Peace Chapel of Holy Trinity in South Philadelphia, last month resigned his charge to take effect May 15. Mr. Morris announced his intention to go to Geneva, Switzerland, to engage in work. Mr. Morris has spent virtually his entire ministry at Prince of Peace. Ordained Deacon by Bishop Whitaker, in 1908, following his graduation at the Philadelphia Divinity, he was appointed assistant at the Chapel. Advanced to the Priesthood in 1909, he was in 1913 appointed Vicar of Prince of Peace. From 1916 to 1918 he was given leave

of absence and went abroad. Returning he again took up his duties as Vicar, having continuously served as Vicar since that time. Mr. Morris was born in 1879, and was educated at Haverford College, Harvard University and the Divinity School.

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The Rev. Lewis Sasse, II, for three years and nine months Rector of St. John Free Church, and who resigned that parish early in the year to go to St. Luke's, Newtown, Bucks county, took charge of the latter on Ash Wednesday. Mr. Sasse succeeded the late Rev. Amos Goddard at St. Luke's. During his rectorship at St. John Free Church, the parish house built in 1903 was completed. New wiring and lighting fixtures were installed throughout. The choir room and auditorium on the second floor were remodeled. This was done at a cost of about $10,000 and was reduced to about $7000 when he left. During his rectorship at St. John Free Church, Mr. Sasse wrote a little book of meditations reflective of his life, preaching and contacts in the Kensington section, "New Faith in an Old World," published by Morehouse and A. R. Mowbray, Ltd.

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The Rev. George Albert Hanna, in response to the call of the vestry of the Church of Our Saviour, Jenkintown, on April 1st assumed the rectorship of this parish, succeeding to the vacancy caused by the death of the former Rector, the Rev. William Beach. Prior to his being called as Rector, Mr. Hanna had been in charge of the parish.

As Rector of Our Saviour, Jenkintown, Mr. Hanna returns to the Diocese in which he began his ministry. He was born in Philadelphia and was educated at the Germantown Academy, the University of Pennsylvania, Harvard University, and the University of Chicago. He was ordained Deacon by Bishop Whitaker, and Priest by Bishop Mackay-Smith. His first charge was the Church of St. John the Evangelist, Third and Reed Streets, where he served five years. He was Curate at St. Agnes Chapel of Trinity, New York, for three and one-half years and later Rector of the Church of the Holy Communion, South Orange, N. J.

WHITE STOLE LOST

The Rev. A. E. Clattenburg, Rector of St. John's, Cynwyd, reports the loss of a white stole somewhere in the Diocese. On the back of the collar are the initials "A. E. C." Dr. Clattenburg requests whoever may have found the stole to please notify him. His telephone number is "Cynwyd—1382."

Merger of Christ Church, Germantown, and St. Michael's

With almost complete unanimity the consolidation of Christ Church Parish, Germantown, and St. Michael's Parish, Germantown, was approved at congregational meetings of both parishes held on Wednesday night, April 26, in their respective parish houses. Both meetings were held at the same hour, and practically complete details of the plan of consolidation were in the hands of all members of the two congregations. The recommendations of the two Vestries, and the form of charter were adopted and ratified, together with the general plan which the two Vestries submitted.

This general plan provides:

1. That the parishes of Christ Church and St. Michael's Church be consolidated into one Parish to be known as "CHRIST CHURCH AND ST. MICHAEL'S."
2. That the present Rector of St. Michael's Church, The Rev. Gilbert E. Pember, D.D., be the Rector of the united Parish.
3. That Christ Church as the larger building, and on the whole more centrally located, be the centre of the worship of the Parish.
4. That institutional and organization work be maintained in both Parish Houses so long as there is need and demand for it.
5. That the Vestry of the united Parish be chosen half from Christ Church and half from St. Michael's.
6. That a competent curate be chosen, probably to live in the present Rectory of St. Michael's Church.

The new Vestry of the united Parish comprises the following: Dr. Walter H. Andrus, Edward Bains, Dr. Thomas H. Carmichael, William H. Clausen, Jr., George M. Henderson, E. Elliot Hubbs, Harry L. Jewell, Frederick Lennig, Richard H. Morris, Col. Sheldon Potter, Harry L. Righter, John A. Slemons, Dr. Alexis Dupont Smith, Frederick Tucker, G. Elwood Wagner and Charles C. Wriggins.

The Rev. Dr. Charles Henry Arndt, Rector of Christ Church for forty-one years, will be Rector Emeritus of the parish. Dr. Arndt at the beginning of the year tendered his resignation as Rector to take effect at the end of 1933, with the provision that if the Vestry selected a Rector before the expiration of the year he would make way for his successor. Dr. Arndt announced at the time he was retiring from active service.

The consolidation of the two parishes makes a parish family of close to 1300 communicants, one of the largest in the Diocese. Both parishes are strong and active and in healthy condition. Before the merger is in complete operation everything will continue as it is with relation to services, and it is probable that the first service as a united Parish will be held in Christ Church, which is designated to be the centre for worship, on Trinity Sunday.

Both Christ Church and St. Michael's are nearly the same age. The former was founded in 1853 and has been one of the strong parishes of Germantown. Dr. Arndt, the retiring Rector, in his long ministry, has been the leader in a notable and fruitful work in Christ Church parish, which now numbers about 650 communicants.

St. Michael's Church has an equally honorable record in Germantown, having been founded six years after Christ Church in 1859, and now numbers 625 communicants. Dr. Pember, who has been prominent in the life and work of the Church for many years, has been Rector of St. Michael's for 18 years.

ST. LUKE-EPIPHANY PARISH DISAPPROVES MERGER WITH CHURCH OF HOLY TRINITY

Disapproval by the congregation of the Church of St. Luke and the Epiphany on Friday, April 28, of the proposed merger of that parish with Holy Trinity Church, 19th and Walnut streets, brought to a termination the negotiations that had been in operation for some weeks looking to the consolidation of the two parishes.

Considerable interest in Church circles, as well as general public interest, was manifested as to the outcome of the earlier conferences that were being held between committees representing the respective Vestries. Following announcement that both Vestries, after consultation with the Chancellor of the Diocese, had reached a decision recommending the consolidation, congregational meetings were called for Friday afternoon, April 28, in Holy Trinity and for the night of the same day in St. Luke and the Epiphany. In both congregational meetings there was a discussion. The Holy Trinity meeting by a nearly unanimous vote approved the merger. The St. Luke and the Epiphany congregation by a vote of approximately two to one disapproved. The amended charter, under which the consolidation would have been put into effect, provided that the merged parishes would be known as "The Churches of Holy Trinity and Saint Luke and the Epiphany." The amended charter also provided that the Vestry of the consolidated corporations would comprise nine from St. Luke and the Epiphany and an equal number of Holy Trinity.

Bishop Taitt Dedicates Episcopal Hospital New Main Building

By the Rev. Granville Taylor

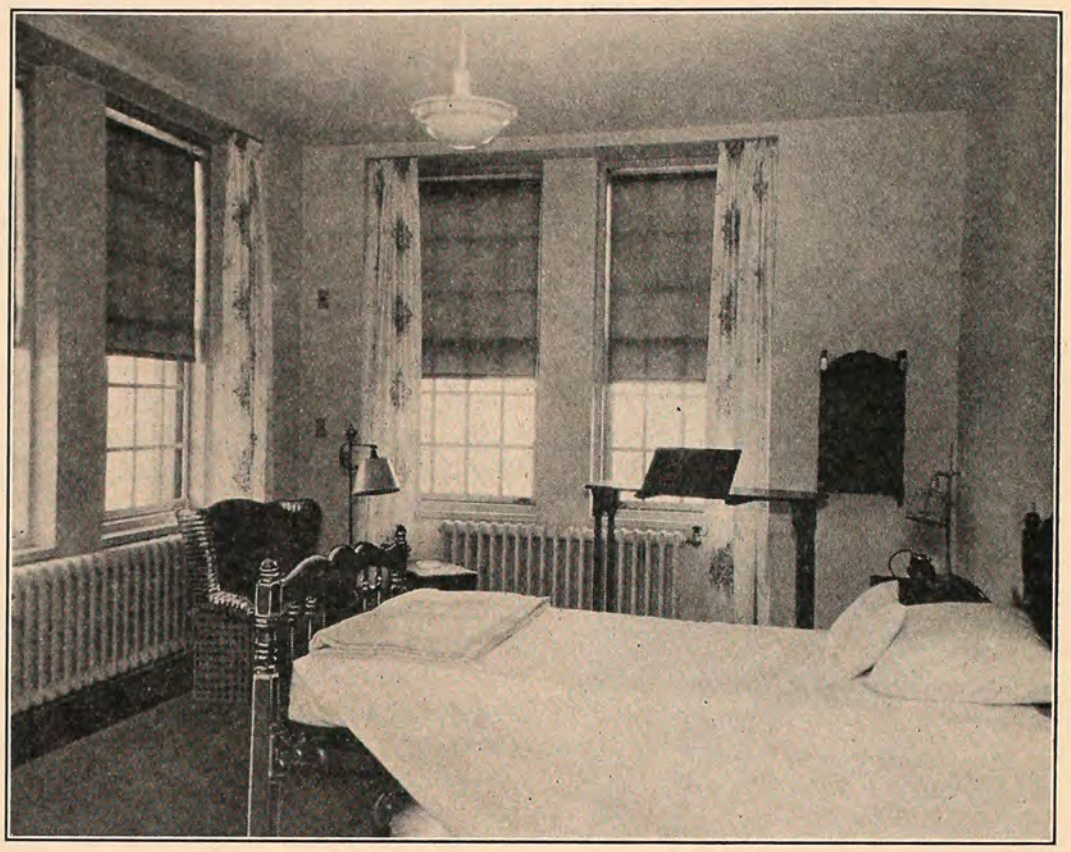
At three o'clock on Saturday afternoon, May 6, Bishop Taitt officiated at the dedication of the new ten-story Tower Building at our Episcopal Hospital. It was a most auspicious occasion and inaugurated what will likely prove to be a new era for the hospital.

The Diocese was well represented, both by clergy and laity. Delegations from many parishes and missions were present. Representatives from many branches of the Woman's Auxiliary, chapters of the Brotherhood of St. Andrew, the Girls' Friendly, and other organizations of the Church responded to the invitation of the Board of Managers. It was a notable occasion and gathering, and from expressions heard on all sides, was a revelation to many as to the whole work done by our hospital.

After a brief service by Bishop Taitt, those present were divided in groups and were conducted on a tour of inspection through the new building. A continuous stream of visitors went up and down the elevators, stopping at the various floors, examining such rooms as were unoccupied, with the result that all were tremendously impressed and most enthusiastic with the general lay-out, equipment and furnishings of the new building. It was indeed a happy day for the hospital authorities who felt amply rewarded with the general approval registered.

Colonel Robert L. Montgomery, Chairman of the Executive Committee of the Board of Managers, who is, to a very large degree, responsible for the inspiration and the execution of this new opportunity for increased service, received many congratulations and was highly pleased with the favorable reception given the whole project.

As conveniently as possible, under the stress of the occasion, light refreshments were served to those desiring them.

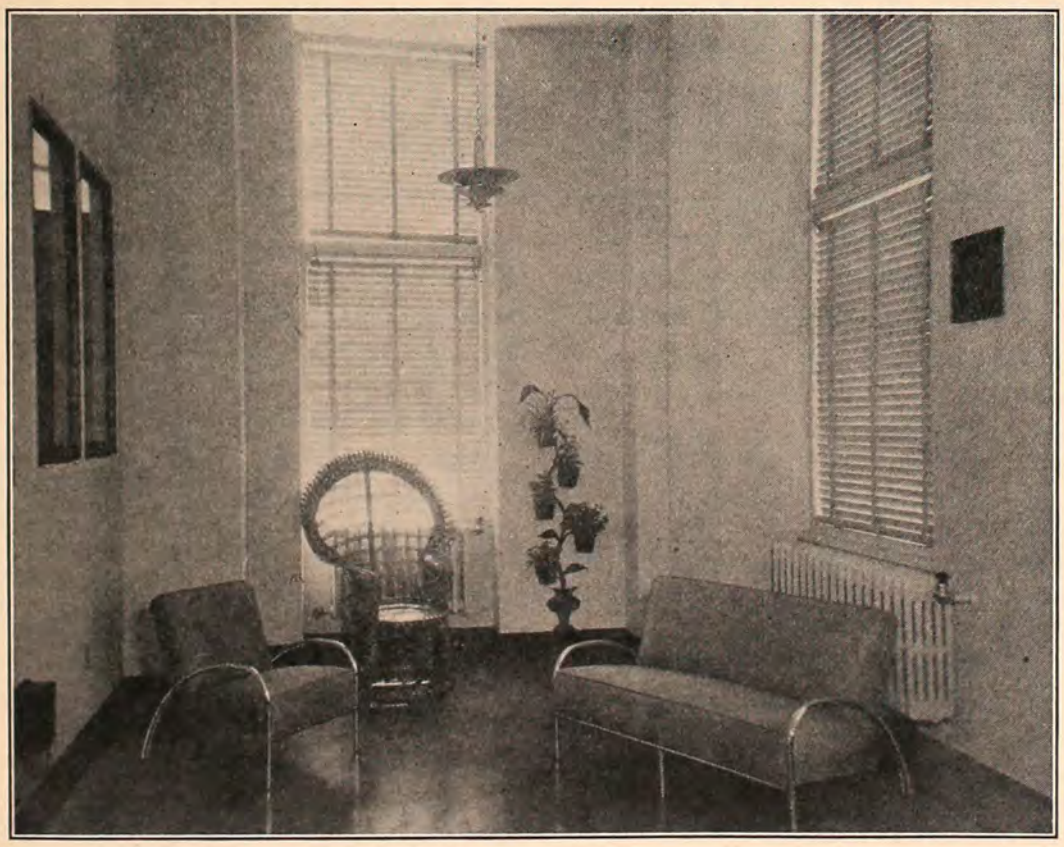


A glimpse of one of the eighteen cheerful, attractive, and well-lighted single rooms for private patients.

The women especially were impressed by the unique, home-like and most artistic furnishings throughout. These furnishings made an instant appeal to one's aesthetic sense and spoke volumes of the thought and study made by the special committee of women of which Mrs. Robert L. Montgomery was chairman. This committee was given full authority by the Board of Managers to go into the matter of furnishings and to secure the advice and co-operation of Louise Munson, Inc., in selecting and purchasing them. That they did a magnificent piece of work, all, who were present, will testify.

The photographs accompanying this article give, as far as photographic possibilities would permit, a few glimpses of some of the interiors. They fail, as naturally they must, to set forth the delicate color scheme throughout. The picture of one of the new private rooms gives an idea of their size and equipment. There is plenty of light flooding through the windows, making them bright and cheerful. The rooms are quite large, having been given generous dimensions throughout. Private rooms are equipped with the latest bathroom facilities. The general impression is that of the accommodations in the newest and finest of hotels.

The picture showing a corner of the Children's Department of the new building illustrates but a small part of this feature of the hospital. This Department is indeed a joy to behold.



This etching shows a view of a restful angle of the Solarium on the ninth floor of the new building.

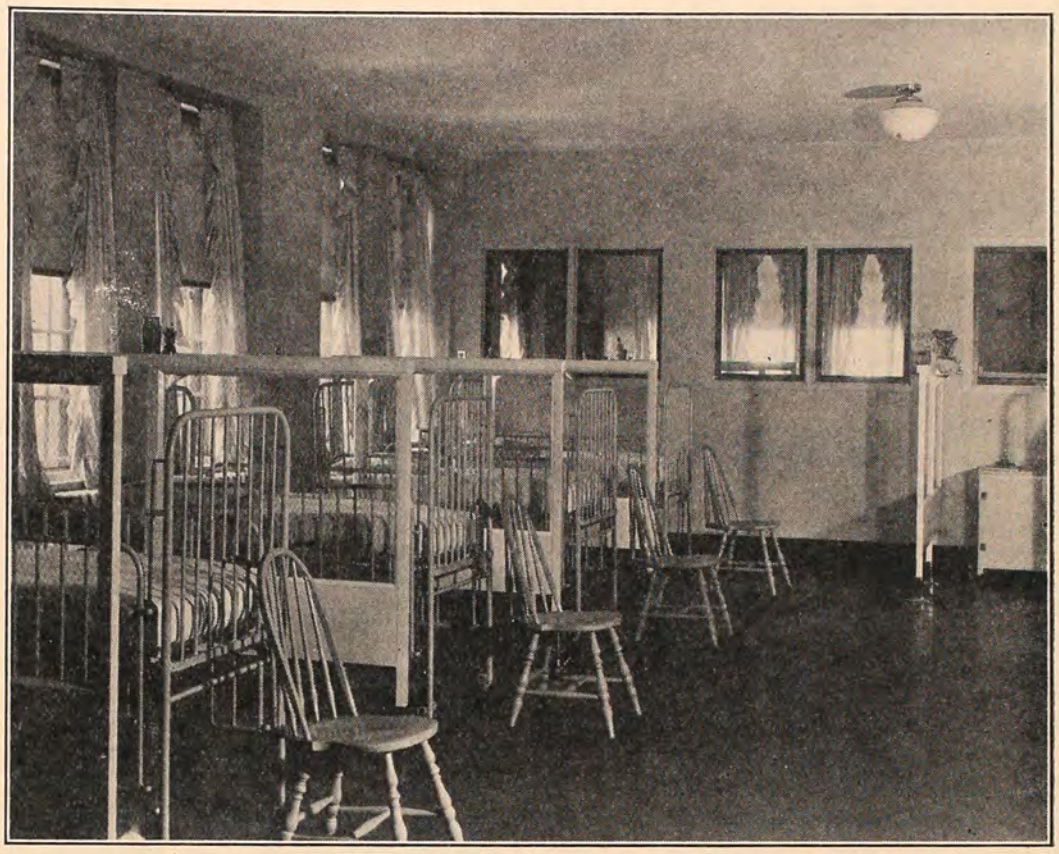
Special interest has been taken in it by the Hospital Auxiliary of St. Mark's Church, 16th and Locust Streets, whose Chairman is Mrs. John A. Brown, Jr. Several rooms on the third floor of the old building, immediately adjacent to the new building, have likewise been altered to fit in with the scheme of the new building. The whole Children's Department is on the third floor and will now accommodate sixty children under twelve years of age. The Department is complete with surgical and medical wards, treatment rooms, diet kitchen, toilet accommodations, recreation and sun porches.

The view of a part of a Lounge was taken on the fourth floor. There are a number of these provided for the convenience and accommodation of visitors to the patients.

The photograph of an angle of the Solarium on the ninth floor gives but a glimpse of this most attractive room.

As previously indicated, these photographs do justice to the general effect only in a very small way. A visit to the hospital is the only way to see for oneself the improvements that have been made. Those who desire to do so may visit the hospital on any of the visiting days, Tuesday, Thursday, and Saturday, and so gain a first-hand knowledge and appreciation of the new building.

A brief general description of the addition to the hospital, as set forth in the annual report of the Board of Managers, includes the following facts: The new unit is a fireproof ten-story building of English type brick with limestone trimming, Gothic in style. It has 100 beds, plus bassinettes, which brings the total capacity of the hospital to 525 beds. The basement of the new unit is devoted to the general diet kitchen, matron's office, linen and small drug rooms, with additional room for the storage of records. The diet kitchen is the last word in modern equipment for such purposes.



A corner of the Children's Department in the new Tower Building, equipped by St. Mark's Auxiliary through Mrs. John A. Brown, Jr.

The first floor includes the Administration offices, together with record rooms, lobbies, and reception room.

The second floor consists of nine two-bed or semi-private rooms, together with necessary utility accommodations. The Board of Managers intend this floor especially for patients of moderate means.

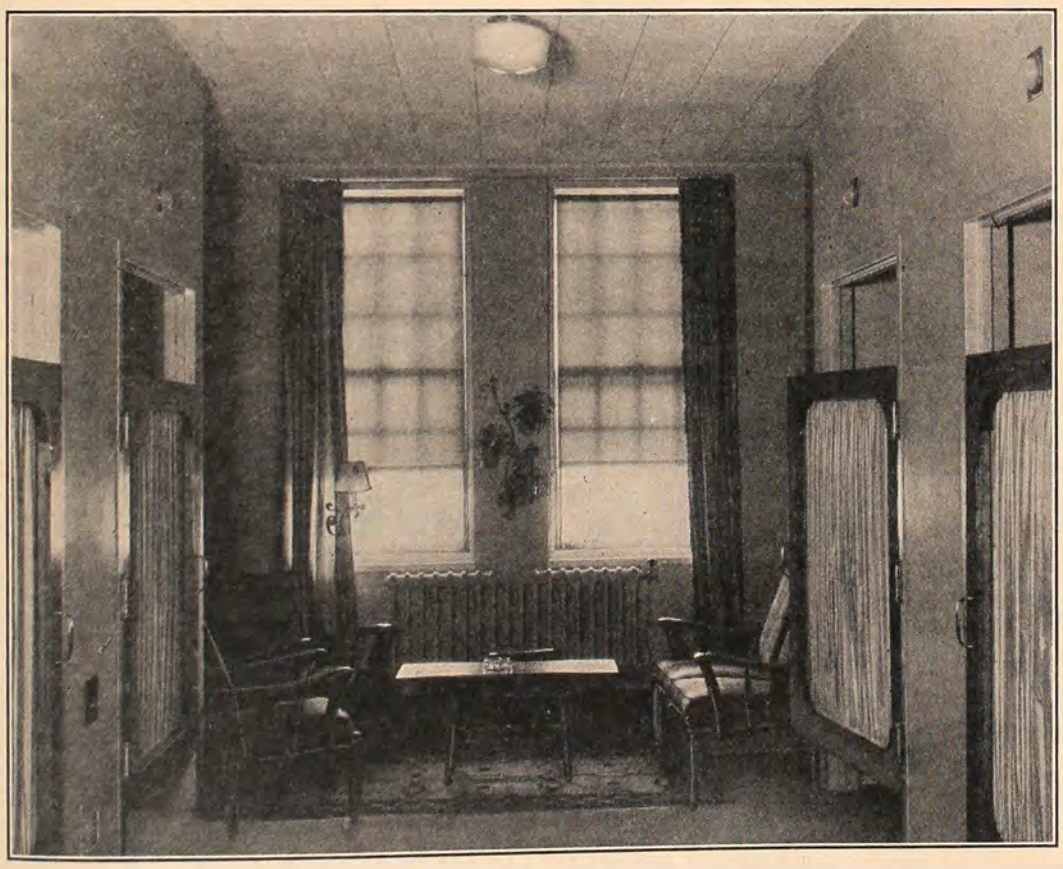
On the third floor we find the children's department already referred to.

The fourth and fifth floors contain 18 rooms with baths for private patients, similar to the one illustrated in this article. It is the hope of the Board of Managers that with this modern equipment these private rooms will be kept filled, and so help to counterbalance the cost of so much free service given by the hospital. If communicants of our Church were better acquainted with the hospital and its facilities, we feel sure they would use it when occasion demanded.

The new Maternity Department, recently established by the hospital, occupies the sixth, seventh and eighth floors. There is a great demand for these facilities and the hospital will now be enabled to minister in a way that has not been possible in the past. Apart from being a real service to the members of our Church who use this Department, it should also be a source of revenue so greatly needed not only by our hospital, but by all hospitals. Equipment in this Department is, as in all other cases, the latest and best. The private rooms, as well as the wards, are most attractive and make an instant appeal to all.

The ninth floor contains the Solarium and terraces for the patients. The top floor is devoted to machinery, tanks, and other necessary equipment for the building.

Radio has been installed through the



This picture gives a view of a part of the fourth-floor Lounge.

new building and radio pillows are provided for patients who desire them.

This article may to some of you seem to be set forth in terms of one who is highly prejudiced. While it may be true, you have only to visit the hospital and we feel sure that you will conclude with the writer that the above does not begin to set forth anything like the whole truth of this new building. The whole Diocese may well be proud of it.

FORTY-FIVE TO GRADUATE AT EPISCOPAL ACADEMY ON TUESDAY, JUNE 6

The Episcopal Academy, 54th Street and City Line in Overbrook, extends a cordial invitation to the people of the Diocese to attend its 148th Commencement on June 6th, at 8 P. M., in the Academy gymnasium. On that picturesque occasion approximately forty-five boys will be graduated, diplomas and Bibles being presented by Bishop Taitt, who will deliver a short address. Various prizes and commendations for scholarship and general merit will be awarded at that time.

The oldest church school in the Diocese (and, in fact, the second oldest in the nation), the Episcopal Academy will celebrate the 150th Anniversary of its founding on January 1, 1935. It has a very fascinating history, having been established in 1785 at the instigation of Rev. William White, D.D., Rector of Christ Church and St. Peter's, in Philadelphia, who subsequently became the first Episcopal Bishop of Pennsylvania and the first Presiding Bishop of the Church. In the latter part of 1784, Rev. White succeeded in interesting such famous men as Robert Morris, Benjamin Rush, Abraham Markoe, Anthony Wayne and others in the project, with the result that £4214 was donated for the purpose.

On January 1, 1785, the subscribers met at Christ Church, Philadelphia, to agree on the fundamental laws of the institution and to elect a Board of Trustees. Among the original Trustees were Rev. Samuel Magaw, Rector of old St. Paul's in Philadelphia; Robert Morris, financier of the Revolution and close friend of George Washington; Francis Hopkinson, a signer of the Declaration of Independence; and Abraham Markoe, the first Captain of the First Troop, Philadelphia City Cavalry.

In April, 1785, the Academy was formally opened in a building on the back part of a lot on the east side of Fourth Street below Market, where it continued until July 13, 1788, when it removed to a new building on Chestnut Street between Sixth and Seventh. It subsequently was changed in location at various times, its final location in the city being at Juniper and Locust Streets, where it remained for seventy-one years. Since 1921 it has been located in Overbrook.

Many sound and loyal Churchmen have been numbered among those who have been Episcopal Academy boys. Included among the notables which the Academy has contributed to the pulpit are Henry Codman Potter, William Hobart Hare, William Walter Webb, Thomas Frederick Davies and Leighton Coleman, all Bishops of the Church. Close to fifty boys are on record as having taken orders and entered the ministry.

In anticipation of the 150th Anniversary of the Academy, which will be held with appropriate ceremonies on January 1, 1935; the important work of writing a complete history of the school has been started. Much data has already been compiled, but a great deal of material concerning the years 1800 to 1850 has not as yet been located. Friends of the Academy who possess information about these years will confer great assistance by communicating in that regard with Mr. Greville Haslam, Headmaster, or with Mr. James Prentice, Treasurer of the Academy.

A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this duty is best complied with as early in the day as possible.—Bishop Jenkins.

New Mission Opened in West Oak Lane Section

Plans for establishing the Church in the West Oak Lane section of the Convocation of Germantown, which have been under consideration for some time, were brought to a fruition early last month when the new Mission of St. John was opened in a rented property at 7500 Tulpehocken Street, and first services were held there on Sunday, April 2nd.

In the brief period since the inauguration of the new work in the Convocation indications point to its rapid development. The new Mission is being conducted under the supervision of the Rev. Charles E. Eder, Dean of the Germantown Convocation, representing the Bishop, and with the Rev. Sydney Goodman, Rector of the Church of St. John Baptist, Germantown, as priest-in-charge.

For some years the Diocese has been in possession of a splendid lot located at the corner of Briar Road and Tulpehocken street which was acquired as a site for a church, parish house and rectory, that it is hoped will eventually be erected there. With the opening of the new mission at 7500 Tulpehocken street it is now confidently believed that before long the development of that mission may lead to the building of the first unit of a permanent home for the congregation that is being brought together by Mr. Goodman.

In preparation for the beginning of active work in the West Oak Lane section, a canvass of the neighborhood was made in 1932, by the Convocation under the direction of the Rev. Gilbert E. Pember, Rector of St. Michael's Church. This disclosed 258 Church families living in West Oak Lane and about 400 individuals who were interested in the coming of the Church to the community.

First steps towards the opening of the mission were taken on February 22 at a meeting held in the home of Mr. and Mrs. Frank Pollard, 6953 Ogontz avenue, at which Dean Eder and the Rev. Mr. Goodman were present. Following this, meetings and services were held in the homes of Mr. and Mrs. Charles W. Woessner, 7416 Briar Road, and Mr. and Mrs. Eugene C. Loreaux, 7497 Briar Road. In the meantime arrangements were made to rent the first floor of the house at 7500 Tulpehocken street, where the services are now being held.

Mr. Goodman, the priest-in-charge of the mission, reports that a wonderful enthusiasm for the mission is evident among the people of the community. On Palm Sunday a Church School of 37 was organized. A choir has been formed under the direction of Mr. Fred Davis; also an Altar Guild, a Rector's Aid, a Young People's Fellowship and a Mission Advisory Committee. Through the Diocesan Altar Guild, the mission has received the loan of an altar, and all the furnishings for the altar.

Attendance at the services already have taxed the facilities of the house and many are compelled to find seats as best they can on the stairs leading to the upper floor. The interest which the men are taking in the mission is also a notable feature of the new work. One of them built and presented to the mission a pulpit and lectern and is now completing a prayer desk. Already the congregation is looking with eagerness at the magnificent site the Diocese acquired directly across from the house in which they are now worshipping, and are hoping that before long they will be able to begin the erection of the first unit of the church, parish house and rectory that some day will be the center of a strong parish life.

The Call to the Church in the Present World Situation

Address by Bishop Manning at the Pre-Convention Diocesan Mass Meeting in Holy Trinity Church, Phila., Monday Night, May 1

It gives me great pleasure to be here with you at the invitation of your Bishop, whom I claim not only as a dear friend but as an old neighbor. I can never come into this Diocese without thinking of the days—most happy days they were—which I spent as Rector of St. John's Church, Lansdowne, and some of those who were my faithful friends and helpers in that parish are, I know, here tonight.

I am to think with you for a few minutes of the Call to the Church in the Present World Situation. We all know what the conditions are today in the world, and in our own country. We are living in a time of world crisis. Everywhere there is disquiet and anxiety and uncertainty.

Never was there a time when the power of Christ was more needed in this world than it is now. Never was there a greater call to the Church than at this time.

And we are, I believe, all of us conscious that the Church is not fully meeting its opportunity in these great and critical days. This is not peculiar to the Episcopal Church.

Earnest Christians in all Churches are conscious of this and are giving thought to it, but we are here tonight to consider the situation, and face the facts, in our own Church.

We realize that there is in the Church today a lack of spiritual power.

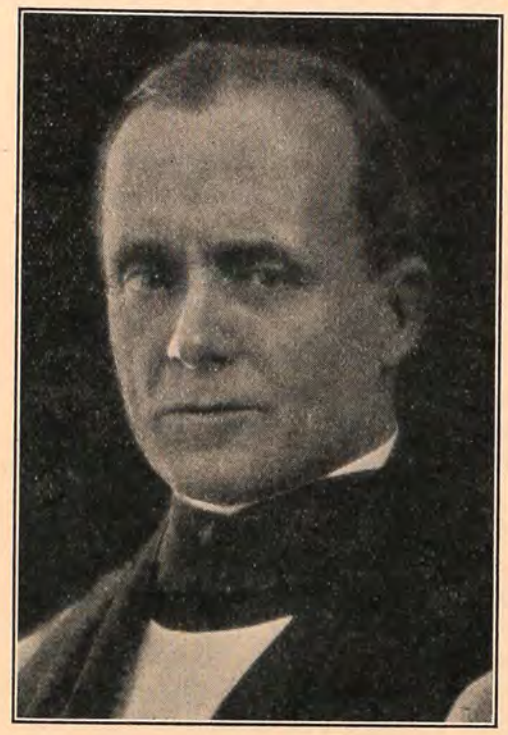
There is, I think, no doubt that the level of faith, and of spiritual life, is lower in our Church than it was a generation ago. We see evidences of this in many ways. We see it in the great number whose membership in the Church is little more than nominal, we see it in the falling away of our younger people whose fathers and mothers were the chief spiritual strength of the Church, we see it in the weakening of moral conviction and the lack of moral conviction and the lack of moral sentiment against the present-day paganism, and against a literature which scorns religion and holds up to contempt the Christian ideal of marriage and of sexual purity, we see it most of all in the absence of definite religious influence from the homes of our people.

Many powerful influences have contributed to this, but the chief trouble is in the Church itself.

I believe that we have been centering our thoughts too much upon the development of organization and upon increase of outward efficiency and activity.

I believe that the Church has been giving its thought too much to side issues, social, economic, and political, and has been somewhat drawn aside from its one supreme work of bringing men and women to God through the knowledge of Jesus Christ.

And I believe that our faith has been dampened and chilled by a cold and self-



Bishop Manning

sufficient intellectualism which looks at Christ Himself as though He were only a theological formula, or an intellectual problem for us to discuss and debate about.

We must, of course, give the intellect its rights; in our Church that is fully recognized, but mere intellectual knowledge of religious truths is not religion.

The fact which we have to face is that in spite of all our discussions about Religion, and in spite of all our organization and activity, we have been falling short in our work of bringing men and women to the knowledge, and the love of Christ.

The soul of the Christian Religion is relationship with Christ, not ethics, or economics, though Christian ethics and economics will follow in their own place. If Christ is real to us He will give us our vision of social Progress, we shall not rest content with economic injustice, or race prejudice, or war, or slums, or unemployment.

If Christ is real to us the Creed, the Sacraments and the Ministry will have their true meaning for us.

What is needed today in all Churches is conversion to Jesus Christ in the full New Testament meaning of that word. Whether we call ourselves Catholics, Protestants, or Modernists, it is this that we need, and without this our life in the Church will have no power. Our weakness today is that so many of us fall short of this. We know a great deal about Christ, but Christ Himself is not a reality to us, and therefore we lack power to bring spiritual conviction to others.

An unconverted priest can do many things in a parish, but he cannot bring people to Christ.

We need great preaching in the Church today but if we are to have it we must awake to great faith in Jesus Christ. For its effect on the life of the Church I would rather have five minutes talk from the pulpit from a man who knows Christ than the most gifted oratory, or the most learned dissertations from a man to whom Christ is only a speculation or an abstract ideal.

Let me ask this question:—How many of us can say that we love Jesus Christ—not merely the ideals of Christ, or the teachings of Christ—but Christ Himself?

That was His own question—"Simon, son of Jonas, lovest thou me?" That was what their religion meant to St. Paul, and St. Peter, and St. John. That which moved the men and women of the New Testament, and gave them power to move the world, was their love for Christ—for Christ Himself—not as an ideal only but as a Person.

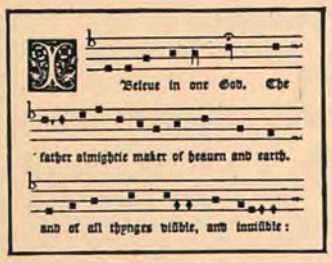
This is what we mean by conversion—to know, and love, and trust in, Christ Himself.

And it is on this knowledge and love of Him that His Church is built.

Dear friends of this Diocese of Pennsylvania, what we want is not more Church work but more lives in the Church really converted to Christ. It is this that we must have, but this can come only to a Church on its knees. In this time of World Crisis shall we not put aside the lesser things, the discussions about secondary matters which so often weaken and divide us, and give ourselves to this one thing?

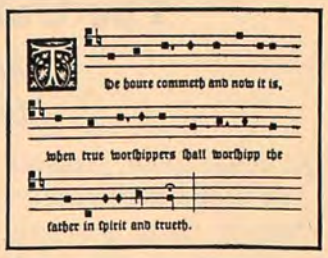
What we need now, all over the Church, is to kneel together in repentance for our great failures, and shortcomings, and sins, and in prayer that the Spirit may come among us and that we may be brought, all of us, to know, and love, and believe in the Lord Jesus Himself where He now is on the Throne of God. It is this which will give us changed hearts and lives.

It is this which will bring into the Church the New Testament spirit of invincible faith and courage, of true joy and power, of love for all that is good in life with hatred of sin and evil, of humanness, of fellowship with God and full fellowship with men.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



The Development of the Language of the Bach Chorale Preludes

By ERNEST WHITE

The singing of the Chorales was the special part of the people of the congregation rather than of the trained choir. It was this circumstance which in earlier days made it necessary to pause at the end of each line of the hymn in order to allow a margin of time for the laggards to overtake the rest before beginning a new line. The organist soon found that these pauses allowed room for the introduction of impromptu interludes, and by degrees the interludes grew in importance and in organic connection with the tune in which they occurred, until the ingenious musicians were accused of distracting the attention of the congregation—a charge actually brought against Bach. Spitta writes that the authorities accused Bach "with having been in the habit of making surprising variations in the chorales, and intermixing divers strange sounds, so that thereby the congregation were confounded." Young Bach evidently took the reproof badly, for a further complaint says: "The organist, Bach, used to play too long interludes, but after being spoken to about the matter, he at once went to the opposite extreme, and has made them too short."

This fashion of playing interludes between lines undoubtedly gave rise to a form of prelude which generally began with a phrase taken from the first notes of the tune, a phrase often treated fugally, preparing the way for the announcement of the tune itself, which was given out line by line, each line being preceded by a passage closely connected with its opening notes. This style had, previous to Bach's time, risen to its greatest height in the works of Johann Pachelbel (1653-1706) and the form consequently bears his name.

The second form which grew out of these flourishes between the lines of the tune was the arabesque or florid treatment of the melody itself. Georg Bohm (1661-1733), the organist of St. John's Church at Luneberg, was the great exponent of this style. Bohm seems to have imbibed a great deal of the spirit of the French clavecin composers, and no doubt much of the grace of the melodic phrases, which so influenced Bach, may be traced back to the influence of the highly polished and artistic life of France at that period.

In order to make this and the following points clear and practical, refer to the "Orgelbuchlein" or "Little Organ Book." This collection of preludes to Chorales for the Church year contains some of Bach's most intimate and expressive writing. Schweitzer calls this little collection the key to the understanding of Bach's music as a whole, while Parry writes, "There is hardly any work of Bach's which brings the hearer into more intimate relationship with him, or one more suffused with his personality."

The Bohm style of prelude is well illustrated by "When in Our Deepest Trouble," "Past Is the Old Year," "O Man, Bemoan Thy Grievous Sin."

The third form of prelude is more free than the other two, consequently is more often used, and is capable of expressing more finely the light and shade of musical feeling. The general plan is that of treating the melody with a descriptive accompaniment.

Through common use there grew up a veritable shorthand of ideas that could be represented in a few notes. Chromatic harmony was associated with suffering or death, chromatic melody or ornaments carried sad associations. Various forms of rhythmic patterns were used with joy, and large skips usually depicted strength. Please remember that this was well formulated before Bach's time! Probably as you look at some of these preludes in the Little Organ Book, you will let your mind travel ahead of these works a little more than a hundred years. Wagner is writing his music dramas, yet for the structure that in his time was called revolutionary, he is leaning heavily on the past. The Leit-Motive plan is but the flowering of these early experiments.

For our purpose a few of the more definite motives will suffice. Bach expresses grief in two ways. The first is a little chromatic phrase used with such poignant effect in "The Old Year Hath Passed Away." The other grief motive is diatonic, and its chief point lies in its two-note grouping. A good example occurs in the Passiontide hymn, "O Lamb of God, Our Saviour." The phrasing is that marked by Bach, and the effect is that of a series of sighs. The Passiontide preludes are full of instances of chromatic harmony referring to suffering and death. The most striking example is in the last line of "O Man, Thy Grievous Sin Bemoan."

The motive of joy or gladness is chiefly dependent upon its rhythm. See "Lord God, Now We Praise Thee" and "The Day So Full of Joy."

Bach's ingenuity in the use of these devices, singly and in combination, is quite enlightening. Turn to "Hark, a Voice Saith, All Are Mortal." The accompaniment has but one figure in its structure, and that is obviously one of joy. He repeats it over and over again, as if to make sure that we will not miss the meaning. How can this be in a hymn for the dying? For the explanation the text is our only hope.

"Hark!" a voice saith, "All are mortal,
Yea, all flesh must fade as grass,
Only through Death's gloomy portal
To a better life ye pass,
And this body formed of clay,
Here must languish and decay,
Ere it rise in glorious might
Fit to dwell with saints in light."

Instead of taking the obvious course of writing a dirge, Bach looked at the last two lines. He is not brooding on the idea of death, but is referring to the Resurrection, and so the piece is one of contemplative joy, rather than of sadness.

Scale passages are capable of two treatments. At a slow speed they have very serious personalities, but as the speed increases they become an admirable translation of joy or excitement. See "Now Is Our Salvation Come," "The Angelic Host from Heaven Came Down."

For skips depicting strength see "Christ Is Risen." The chorale tune is sung by the soprano, the alto and tenor have the figuration of joy, while the bass depicts the all-conquering power.

The figures considered so far have been general ones. Bach's fondness for the pictorial led him to make use of a

number of motives which appeal as much to the eye as to the ear—sometimes even more so. We must beware of attaching too much importance to them. Look at the downward figure in the bass of "Through Adam's Fall Debased." It is the total effect that is so startling. Surely, the close position of the major and minor thirds in the first measure is quite as important in its effect as the bass figure, which is but one of the elements in the structure. Undue attention to the downward skip weakens the emotional appeal because it makes one think of a merely physical fall. However, even though the prelude is much more than the bass figure, it is a naïve trick, and he made the most of it.

Sometimes expression is obtained mainly through rhythm. Syncopation is used to depict exhaustion or lassitude, as in the bass of "When on the Cross the Saviour Hung"; and a second example occurs in the bass of the Purification prelude, "Lord God, Now Open Wide Thy Heaven." The uncertain steps of the aged Simeon are clearly pictured.

It is interesting to note the use of the time signature in this last piece. The melody line is marked 4/4, the counterpoint signature is 24/16, while the bass part is 12/8. These are obviously of the same value, but the plan of altering the time signature within the piece, to suit the figuration, has a curiously modern sound!

This analytical process is liable to leave a wrong impression unless we put the pieces together again. The bulk of this music does not fall rigidly into any one of these classifications, nor would it be possible to account for it if we had dozens of sub-headings. A prelude may blend all three of the main possibilities of treatment, but more frequently there are combinations of the decorated melody and the descriptive accompaniment. It is an art form, and in its development it has broken down the elements from which it has sprung, and by synthesis has evolved treatment capable of any expression. Above all, it is music, and although we have been examining the structural materials, a knowledge of these things is not necessary for their enjoyment, although it does bring us closer to the writer's mind.

In this outline, Bach has been referred to more than any other composer. He was a prolific writer in the form, but he was by no means the originator of any of the types of pieces which come under the general head of Chorale Prelude. His predecessors had experimented with structure and materials, and much of their work is still available, but Bach, by the very power of his poetic and musical imagination, took the material that was ready to hand, and built such structures as had not been known before. He was the culmination of the period, and the times are reflected in him. Do not make the mistake of thinking that the work of his contemporaries and immediate successors was so poor as to leave Bach a solitary figure in his musical world. Quite the reverse is true. He was, in fact, only one of the musicians in Germany, and often had to fight for his place. It has taken time to show the relative values. Bach's work is today more alive than it ever has been, and the change is in us. Ernest Newman writes: "No doubt Bach's friends and pupils thought 'The Old Year Has Passed Away' and 'O Man, Thy Grievous Sin Bemoan' very fine things, but I make bold to say that they had no such idea of the wonderfulness of them as we who have been through Tristan and many of the moderns. The developments in poetic music, in the opera, the symphonic poem and the song have sharpened our senses for the poetry of Bach."

Prolonged acquaintance with the music of the pre-Bach period is liable to remove the gloss of novelty and show the structure too plainly. The work was sincere enough, but we moderns find the inner spirit lacking. Are you familiar with the works of Kuhnau, Telleman or Schutz? They were highly regarded contemporaries, and two of them were held in great popular favor. What of Bach's sons? They are important only through their family connection. Clever as these men were, Bach's light outshone theirs, and it was not until the Romantic school had explored music along its own lines that there was a real revival of interest in the Chorale Prelude. Brahms wrote a set of eleven during the last summers of his life, and it is interesting to note that in these few he includes all three types. Max Reger turned some of his skill into this channel, but the greatest sign of present-day interest has been from Sigfrid Karg-Elert. He has stretched the old polyphonic treatment to fit his tremendous harmonic repertoire, and has given us many colorful examples.

Hymns and Hymn Writers of the Oxford Movement

By Harold W. Gilbert, Mus. Bac.

Looking back over the history of the development of the English Hymn, we note the following stages of evolution:

Psalm versions;
Scripture paraphrases;
Didactic hymns;
Hymns of personal experience;
Hymns to supplement sermons;
A few beginnings in collecting hymns for the Church year—notably by Reginald Heber.

The appearance of Heber's *"Hymns, written and adapted to the weekly church services of the year,"* brings us to the time of the publication of Keble's "The Christian Year" (1827), which foreshadowed the Oxford Movement. The latter work is a series of poems (not hymns) numbered among the gems of English poetry. Our *Hymnal* contains two hymns that are simply a number of stanzas taken from two poems of "The Christian Year." (See hymns 1 and 20.)

The early Tractarians, in their eagerness to re-establish everything primitive in Christian worship, searched through the Breviaries, there to discover quantities of Latin hymns, which they straightway translated into English, claiming for them a place in public worship.

Curiously enough, this attitude was a reversal of what was, until then, the conservative Churchman's opposition to congregational hymns. Psalms and Scriptural paraphrases they were accustomed to, but hymns they regarded as intrusions introduced by non-conformists, and therefore to be shunned.

But the Tractarians discovered that hymns had held an important place in the daily Hours, and even in the Mass itself, so they set to work to translate them from whatever Latin sources were available. Isaac Williams, John Chandler, Richard Mant, J. H. Newman, Edward Caswall—all assumed the rôle of translator. (See hymns 5, 8, 17, 63, 91, 93, 146, 161, 196, 375, 458, 509.) These men were not aware, however, that their sources, in many cases, were not ancient at all, but were relatively recent revisions of ancient Breviaries. Such, for example, was the Paris Breviary, which was a product of the 18th Century.

The Tractarian who pointed out these errors, and who most successfully translated ancient hymns for English congregational use was John Mason Neale. He was a scholar of rare ability and a poet of a high order. He saw with dismay that a number of hymnals were being published which did not embody the principles of the Oxford Movement, and which were unreliable as sources of primitive hymns. He proposed an ideal hymnal containing translations of truly ancient Breviary hymns, together with some of the best of English hymns in current use. He went further and advocated using traditional Gregorian

(*Continued on next page*)

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melodies to these old hymns. In collaboration with Thomas Helmore, an authority on Gregorian music, he published a hymnal following these lines.

Neale made many translations of ancient Latin religious poems, perhaps the most important being that of "De Contemptu Mundi," a poem of 3000 lines written by Bernard of Morlaix (or Cluny). This is a denunciation of the evils of the world as seen through the eyes of the author, a monk of the 12th Century. Neale's translation is called the "Rhythm of Bernard" (or "of Morlaix"). Four of our hymns are taken from it, all of which conclude with the same stanza. (See hymns 68, 69, 511, 512.)

Hymns for children were also the concern of those who were drawn to the Oxford Movement. The previous hundred years or more had seen the publication of many collections of children's hymns, but the need was now felt for hymns written to teach children the ideals of the new movement. Neale gave much attention to this matter, as did Isaac Williams and Mrs. Cecil Frances Alexander. Her hymns number over 400, mostly for children. (See hymns 159, 268, 349, 358.)

The zeal for primitive hymns carried some who were qualified to cope with so difficult a task into the field of translating Greek Christian hymns. Neale was the pioneer in this new realm of exploration, and was followed by R. F. Littledale, W. C. Dix, and more recently by John Brownlie and others. (See hymns 23, 70 126, 170, 171, 289, 340, 340, 416, 536, 540.)

After Neale and Helmore had published their *"Hymnal noted,"* there appeared numerous collections of hymns, representing every phase of churchmanship. The hymn-book situation became complex, and brought to a head a movement to withdraw these numerous publications in favor of a common collection of "Hymns ancient and modern," to be compiled by a committee of clergymen. Thus came about the publication of the first edition of *Hymns Ancient and Modern* (*1861*), containing 273 hymns with tunes. Latin, German and English hymns were represented, and there were hymns provided for days of the week, feasts and fasts, and occasional Prayer Book services, and a number of "general hymns." The book was the product of the Oxford Movement. It has gone through several editions, the latest being that of 1909, and has had an amazing circulation in England, and a considerable circulation in this country. The hymnals of the Protestant Episcopal Church, as well as those of many non-liturgical bodies, have been greatly influenced by it, both as to arrangement and content.

Our Work Among the Sick at Mont Alto

Perhaps it is not generally known by the laity of our Diocese that the Diocese of Pennsylvania contributes towards the support of a Church Chaplain at Mont Alto Sanatorium. He is the Rev. A. A. Hughes. This Sanatorium normally has over a thousand patients in the various stages of tuberculosis.

During the summer months three hundred additional children are admitted into the Preventorium for Children, which is operated in connection with the Sanatorium. Here are sent undernourished children and those who are predisposed to tuberculosis. About seventy per cent of the patients come from Philadelphia or the vicinity, and therefore are from our own Diocese. The Chaplain's ministrations are available for our own people at any time, day or night. He is always glad to minister to any others who wish his services.

Services are held in the Sanatorium Chapel, and in the Infirmary building, where the patients are confined to bed. Important as that work is, the Chaplain's duties are not limited to holding services and administering Sacraments. He also endeavors to help them in other ways. They are encouraged to persevere with the treatment. He keeps relatives and friends informed as to the patient's condition, and whether the patient is contented or not.

In a state sanatorium one is likely to find many patients who have exhausted their means and are therefore more or less impoverished. This is true of about 60% of the patients. The Commonwealth of Pennsylvania provides free medical treatment, board, and laundry, but patients need clothing, toilet articles, and other things as well. If patients' relatives or friends are not able to furnish them with these things, the Chaplain does his best to supply them. The demand is always greater than the supply. The Chaplain also endeavors to see that his people are not overlooked at Christmas and Easter.

A work of a real humanitarian character is that of the transformation of the Chaplain's house into "The Hospice," as it is called. Many patients, especially the dying, long to see their loved ones. In some cases the wish could not be gratified because the patient's family could not afford an expensive train journey and at the end of the trip pay room and board. To meet this pressing need the Chaplain had his house enlarged, thus providing two additional guest rooms. These are always at the disposal of those who otherwise might not be able to visit at the Sanatorium, and has made it possible for many a poor mother to spend several days or even weeks with a sick and lonely son or daughter. And when the end comes, for some arrive too late to be cured or "arrested," the Chaplain takes the bereaved "into his own home," and afterwards to the undertaker's in his car, and helps to arrange the sad and sorrowful homeward journey.

Space does not permit a detailed account of all that is being done at Mont Alto in the name of our Church. Our Chaplain is not provided with any funds for this extra and meritorious work other than his regular salary. Those who happen to have an overabundance of things in these lean days might wish to assist him in his work. The clergy are asked to notify him of the arrival of any of their parishioners. By doing this he can greet them immediately on their arrival instead of there being a period of waiting before they are "discovered." Parishes can help by sending clothing and those little "extras" which bring cheer to the sick.

But even now we have not exhausted the Chaplain's duties. Five miles from the Sanatorium is located the Mont Alto School of Forestry, a Department of Pennsylvania State College. Immediately adjoining the campus of the school stands quaint Emmanuel Chapel, once the property of the Diocese of Pennsylvania, but now in the Diocese of Harrisburg. When Chaplain Hughes went to Mont Alto over seven years ago, this old chapel was almost a ruin, and services were held there once or twice a year. He went to work with the result that the Chapel is now one of the most attractive and picturesque country churches in Pennsylvania. It is well attended by the forestry students, who, on graduation, will take up positions in country districts. This work is a direct contribution to the upbuilding of the rural church.

Recently among the patients at Mont Alto Sanatorium have been members from the following parishes in the Diocese of Pennsylvania:

Philadelphia: Crucifixion; Good Shepherd, Kensington; St. Simon the Cyrenian; Holy Trinity; Redemption; St. Ambrose; St. Barnabas, Kensington; St. Clement's; St. David's, Manayunk; St. Elizabeth; St. George's, West Phila.; St. George's, Richmond; St. John the Divine; St. Mark's, Phila.; St. Mark's, Frankford; St. Peter's; St. Stephen's, Phila.; St. Simeon's.

Outside of Philadelphia: Ambler, Chester, Coatesville, Conshohocken, Eddystone, Morrisville, Norristown, Oaks, Olney, Oxford, Parkesburg, Phoenixville, Wayne, Willow Grove, Yeadon.

In addition there are many others who are not attached to any particular parish, but are baptized and confirmed. They are usually people who moved to Philadelphia from the country or small towns, but never affiliated with any parish.

Anyone who cares to help in this interesting work are advised to correspond with the Rev. A. A. Hughes, South Mountain, Franklin Co., Pa. The Sanatorium Post Office is also South Mountain, and "The Hospice" adjoins the sanatorium grounds.

CHURCH TRAINING SCHOOL GRADUATION EXERCISES ARRANGED FOR MAY 31

The Church Training and Deaconess House of the Diocese of Pennsylvania, located at 708 Spruce Street, will hold its Commencement Exercises on Wednesday, May 31, at 11 A. M., in St. Peter's Church, Third and Pine Streets. The service will be under the direction of the Rev. Edward M. Jefferys, Rector of St. Peter's and Chaplain of the school. Bishop Taitt will officiate. Rev. William M. Sharp, Rector of St. Paul's, Aramingo, and a member of the school faculty, will preach the Commencement sermon.

Students who will receive diplomas this year are Miss Alice K. Crout and Miss Gertrude M. Engle, of the Diocese of West Virginia; Miss Alleen Cornick, Diocese of Central New York; Miss Marjorie Louise Oehley, Diocese of Connecticut; Miss Rebecca E. Skelding, Diocese of Southwestern Virginia. Certificates for special courses taken at the school, will be awarded to Deaconess Amy Greer Thompson, Miss Zettan Gordon, Miss Beatrice Ladd Torrance, Miss Ethel Louise Byerly. Two of the young women who have been connected with the school during the past year expect to sail for Africa in June; Miss Pearl Keller returning to Cape Mount, Liberia, after furlough, and Miss Ethel Louise Byerley, of North Carolina, who has volunteered for service under Bishop Campbell.

The school is completing its forty-third year. Founded in 1891 under the guidance of Bishop Whitaker and the inspiration of Miss Mary Coles, at that time one of the great leaders of the Church in this Diocese, the work of the House has gone steadily forward until its students are to be found in every part of the Church's mission fields to which women workers have been sent. During the past year there has been an increase in the number of students and an enlarged faculty. The house is under the management of a Board of Council including the Bishop, President ex-officio; Venerable James F. Bullitt, Warden; Arthur E. Newbold, Jr., Treasurer; Honorable Charles Sinkler, Secretary; Mr. Heny I. Brown, Mr. Samuel F. Houston, and Dr. Francis R. Packard; and a Board of Managers of whom the President is Miss Julia U. Sinkler; Miss Ellen Morris, Vice-President; Mrs. Howard Wurts Page, Secretary; Mrs. Robert F. Jefferys, Treasurer.

Included in this group are six of the young women who will receive diplomas or certificates at the commencement of the Church Training and Deaconess School, May 31. From left to right they are: Marjorie L. Oehly, Beatrice L. Torrance, Alice K. Crout, Rebecca E. Skelding, Alice Cornick and Gertrude M. Engle.

The school faculty includes Ven. James F. Bullitt, Warden, Church History; Rev. Frederick E. Seymour, Director of Curriculum, Bible and Christian Doctrine; Rev. T. Leslie Gossling, New Testament; Mrs. John E. Hill, Christian Missions; William H. Jefferys, M.D., Christian Mysticism; Orville C. King, M.D., Hygiene and Sanitation; Rev. Henry S. Paynter, Church Worship; Rev. Wm. M. Sharp, Sociology; Mrs. Wm. M. Sharp, Social Case Work; Rev. John K. Shryock, Ph.D., Comparative Religions; Ethel M. Springer, A.B., Psychology, Child Welfare, Social Institutions; Rev. Francis C. Steinmetz, S.T.D., New Testament; Mrs. Percy R. Stockman, Voice Culture; Rev. Howard M. Stuckert, Ph.D., Catholic Epistles; Rev. Stanley V. Wilcox, Old Testament; Rev. Hugh L. Willson, Old Testament.

PHILA. DIVINITY SCHOOL TO GRADUATE UNUSUALLY LARGE STUDENTS' CLASS

One of the largest classes in a number of years to graduate from the Philadelphia Divinity School will be awarded diplomas at the Annual Commencement which will be held in St. Andrew's Collegiate Chapel of the school on Thursday, June 1, at 3 P. M. On Wednesday, May 31, at 5 P. M., the Annual Alumni Services will be held in the Chapel.

Members of the Church throughout the Diocese will be given a cordial welcome at both the Commencement exercises and the Alumni Services.

Bishop Taitt will preside at the Commencement and award the diplomas. Bishop Brown of Harrisburg, will preach the Commencement Sermon, and Bishop Cook, of Delaware, also will take part in the service.

BISHOP WILL OFFICIATE AT NURSES' GRADUATION IN EPISCOPAL HOSPITAL

Graduating exercises of the Class of 1933 of the Episcopal Hospital Training School for Nurses, will be held in the beautiful Chapel of the Hospital on Wednesday night, May 17, when Bishop Taitt will confer diplomas on thirty-one of the young women who have completed their course of training. Dr. Charles E. Beury, President of Temple University and Rector's Warden of the Church of the Resurrection, will deliver the Address. The Rev. Joseph Manuel, Chaplain of the Hospital, will assist in the services. Following the exercises in the Chapel there will be a Reception in the Nurses Home from 9.30 to 11.30 P. M.

Those who will graduate are as follows:

Eleanor E. Etchberger, Chambersburg, Pa.; Isabella C. Grave, Phila.; Elizabeth E. Hamor, Northumberland, Pa.; Anna P. Lipka, Coatesville, Pa.; Grace H. McGill, Phila.; A. Thelma Parsons, Port Royal, Pa.; Elizabeth D. Ballinger, Woodbury, N. J.; Florence M. Banks, Franklinville, N. J.; Mary Ann Blanksby, Treverton, Pa.; Vivien Blessing, Enola, Pa.; Claire B. Clifford, Tacony, Phila.; Esther M. Cook, Hazelton, Pa.; Frances A. Condon, Williamsport, Pa.; Dolores H. Forman, Frankford, Phila.; Nelda L. Harris, Lansdale, Pa.

Prudence I. Kepner, Williamsport, Pa.; Nettie M. Middlesworth, McClure, Pa.; Agnes E. Miller, Newark, Dela.; Frances E. McLaughlin, Phila.; Mildred E. Moore, Progress, Pa.; Esther V. Myers, Chambersburg, Pa.; Myra A. Rhine, McClure, Pa.; Jesse May Sackman, Chambersburg, Pa.; Dorothy E. Spence, Pottsville, Pa.; Alma Stechenfinger, Northumberland, Pa.; Wilma H. Uzzell, Snow Shoe Pa.; Pearl E. Viehdorfer, Snow Shoe, Pa.; Lillian Williams, Pottsville, Pa.; Miriam V. Williams, Milton, Pa.; Mabel M. Whittaker, Hollidaysburg, Pa.; Dorothy E. Bell, Collingswood, N. J.

Program for National Commemoration in Philadelphia of the Oxford Movement Centennial Anniversary

Coincident with the Commemoration of the Centennial Anniversary of the Oxford Movement in churches of the Diocese on Sunday, April 30, inaugurated with a Festival Service in St. Luke's Church, Germantown, on St. Mark's Day, April 25, the Program for the National Commemoration of the Movement to be held in this city next October under the auspices of the Catholic Congress was announced by the Rev. Franklin Joiner, Chairman of the local committee of the Congress in charge of the arrangements.

The National Commemoration will be held from October 23 to October 26, inclusive. The program for the Commemoration follows:

Monday, October 23

4.00 P. M.: Tea and Informal Reception, Bellevue-Stratford Hotel.

8.15 P. M.: Opening Session of Congress, Ball Room, Bellevue-Stratford, with Address of Welcome by the Bishop of Pennsylvania.

Subject of Congress Session: "The Awakening."

"The Beginning of the Revival"; Rev. William A. McClenthen, D.D., Rector, Mount Calvary Church, Baltimore, Md.

"The Development of the Revival"; Rev. Frank Gavin, Ph.D., General Theological Seminary, New York City.

Tuesday, October 24

11.00 A. M. The Congress Eucharist, Convention Hall, 34th Street and Vintage Avenue, West Phida.; Preacher, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church. (Procession starts at 10.30.)

2.30 P. M.: Session of the Congress, Ball Room, Bellevue-Stratford.

Subject: *"The Life of the Kingdom."*

"The Revival of Personal Devotion," Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont.

"The Revival of Corporate Worship," Ralph Adams Cram, LL.D., New York City.

8.15 P. M.: Session of the Congress, Ball Room, Bellevue-Stratford.

Subject: *"The Kingdom and Human Society."*

"The Worth of the Individual"; Rev. James O. S. Huntington, O.H.C., Holy Cross Monastery, West Park, N. Y.

"The Responsibility of the Community"; Rev. Julian D. Hamlin, Rector, Church of the Advent, Boston, Mass.

Wednesday, October 25

2.30 P. M.: Session of the Congress, Ball Room, Bellevue-Stratford.

Subject: *"The Extension of the Kingdom."*

"The Revival of Evangelism"; Rev. William M. V. Hoffman, S.S.J.E., St. Francis House, Cambridge, Mass.

"The Revival of Missions"; Rt. Rev. Thomas Jenkins, D.D., Missionary Bishop of Nevada.

7.00 P. M.: The Congress Dinner, Ball Room, Bellevue-Stratford; Presiding, Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago. Speakers: Hon. J. Hampton Moore, Mayor of Philadelphia; Rev. Bernard Iddings Bell, D.D., former Warden of St. Stephen's College, Annandale-on-the-Hudson, N. Y.; Professor Robert K. Root, Ph.D., of Princeton University.

Thursday, October 26

2.30 P. M.: Session of the Congress, Ball Room, Bellevue-Stratford.

Subject: *"The King and His People."*

"God in the Kingdom"; Wilbur M. Urban, Ph.D., Professor of Philosophy at Yale University.

"Man in the Kingdom"; Rev. George D. Rosenthal, D.D., Vicar, St. Agatha's Church, Birmingham, England.

8.15 P. M.: Session of the Congress, Ball Room, Bellevue-Stratford.

Subject: *"The Future of the Kingdom."*

One Address, Rt. Rev. William T. Manning, D.D., Bishop of New York.

Closing Address by the Chairman.

Additional Services

During the four days of the Congress the following additional Services with special preachers will be held:

Monday, October 23, 11.00 A. M.: Solemn Eucharist in Honor of the Blessed Sacrament, at St. Mark's Church, 16th and Locust Streets; Preacher, Rev. Joseph McComas, D.D., Vicar, St. Paul's Chapel, New York City.

Wednesday, October 25, 11.00 A. M.: Congress Requiem, at St. Clement's Church, 20th and Cherry Streets; Preacher, Rev. William B. Stoskopf, Rector, Church of the Ascension, Chicago, Ill.

Wednesday, October 25, 11.00 A. M.: Solemn Eucharist, at St. Alban's Church, Olney.

Thursday, October 26, 11.00 A. M.: Solemn Eucharist for Missions, at St. Elizabeth's Church, 16th and Mifflin Streets.

Thursday, October 26, 11.00 A. M.: Solemn Eucharist for Religious, at St. Luke's Church, Germantown Avenue and Coulter Street, Germantown.

Officers of the Congress: Honorary President, The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania; Chairman of the Congress, The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee; Chairman of the Committee on Local Arrangements, Rev. Franklin M. Joiner, Rector, St. Clement's Church.

ANNIVERSARY OF OXFORD MOVEMENT IN DIOCESE

The observance of the Oxford Movement Centennial in the Diocese had a vigorous and inspiring beginning at a Festival Service held at St. Luke's Church, Germantown, on John Keble's birthday—St. Mark's Day, April 25th. This large and beautiful church was filled by a congregation of both clergy and lay people from all parts of the Diocese. The pews on one side were wholly occupied by men—members of the Philadelphia Laymen's Catholic Club. The Bishop of the Diocese was present, and gave his blessing at the close of the Service, which was a very beautifully sung Evensong, followed by a Festival Procession and Te Deum. The Preacher on this occasion was the Rev. Dr. Robert Scott Chalmers, Rector of Grace and St. Peter's Church, Baltimore, who gave a strong and challenging message. He found the strength of Keble's influence to lie in his thought and practice of religion as a life of personal consecration to God. Dr. Chalmers lifted the ideals of the Oxford Movement men far above those of mere party concepts to a movement seeking to invigorate and uplift the life of the whole Church.

In response to a call sent out, before Easter, by a widely representative group of the clergy, the Sunday following was kept generally throughout the Diocese as a day in honor of the Oxford Movement leaders, by means of special sermons, prayers and hymns, and, in several parishes, there were guest preachers.

The result of such a Day of Observance should be a great blessing—above all, in holding before us the common debt which all Churchmen owe to these leaders, we should find incentive to the achievement of a deeper spiritual unity within the Church.

COLES HOUSE MANAGERS ENTERTAIN CHURCH GROUP

The Board of Managers of the Young Women's Boarding House Association entertained a large group of members of the Church in the Diocese at a reception and tea in Coles House, 913 and 915 Clinton Street, Philadelphia, on Wednesday, May 10, which provided an opportunity for seeing the excellent work that has been carried on by this association for the past sixty-eight years.

This Association was the thought of Miss Mary Coles, who during her life was one of the most consecrated Churchwomen of the Diocese of Pennsylvania and who in her will provided a number of large bequests for the work of the Church. She sensed the need of providing a boarding place for young girls coming to the city for posi-

tions, where she would have a safe, comfortable and happy home life, and the house was opened by her for this purpose. Several years ago the name "Coles House" was given the boarding home in memory of Miss Coles. During its entire existence the purposes for which the home was established has been carried on without deviation from the original plan, and it has quietly and most efficiently provided a Christian home for girls.

Officers of the Association are: President, Mrs. Francis C. Grant; Secretary, Miss Elizabeth Mockridge; Treasurer, Mrs. Jasper Y. Nichols.

FINE ATTENDANCE RECORD AT CHRIST CHURCH SUNDAY SCHOOL, UPPER MERION

Another splendid record of regular attendance on the part of Sunday School scholars has come to the attention of THE CHURCH NEWS from another of our Sunday Schools. In the March issue of the paper we were able to print a list of 22 scholars of Calvary Church School, Conshohocken, who had a record of perfect attendance covering periods from 5 to 12 years each.

Since publication of this list THE CHURCH NEWS discovered that the records of Christ Church, Upper Merion, show 24 scholars with a perfect attendance ranging from 5 to 19 years each. This information was confirmed by the Rector of the parish, the Rev. James H. Lamb, who made it possible for THE CHURCH NEWS to obtain the names of the 24 on this particular honor roll.

In these days when one hears every now and then that after boys and girls reach a certain age they no longer interest themselves in Sunday School it was a pleasure to note that in the list of 24, which appears below, that two-thirds of them are scholars more than 19 years old. As in the case of many schools, continued loyalty to the school reflects a faithful teaching staff, the records of Christ Church disclose 7 teachers with a perfect attendance of more than 5 years, and a similar attendance on the part of the Superintendent and Secretary of the school.

Following is the list of 24 scholars who show perfect attendance ranging from 5 to 19 years:

Nineteen years: Miss Thelma Morris.

Thirteen years: Miss Elizabeth McConnell, Mrs. Samuel Loughlin.

Twelve years: Miss Elizabeth Rambo, Walter Hertzog.

Nine years: Miss Naomi Morris.

Eight years: Davis Esterly.

Seven years: Raymond Schultz.

Five years: Warren Bright, Sr., Warren Bright, Jr., Mrs. Samuel McIntyre, Harry McIntyre, Samuel McIntyre, Francis Schultz, Marion Schultz, Betty McIntyre, Martha Bisbing, Nellie McCoy, Julia McCoy, Mrs. John McIntyre, Anna Smith, Margaret Thomas, Matthew Mayer, and Eliza H. Potts.

Teaching Sunday School 65 Consecutive Years

In this all-too-brief recital of a story of long and undiminished devotion, which it is believed is typical of other similar examples of consecrated service that may be found elsewhere in the Diocese, THE CHURCH NEWS introduces to our Church family in the Diocese one of our Sunday School teachers whose record of devotion covers 65 consecutive years of service as a teacher in the Church School of one parish.

Miss Adeline E. Harding
Now in her 82nd year, who has been a teacher in the Sunday School of St. Mark's Church, Frankford, for 65 consecutive years, and is still one of the active teachers in this school.

This veteran in Sunday School work is Miss Adeline E. Harding, of St. Mark's, Frankford. Now entering the 82nd year of her life, Miss Harding, when she was about 16 years of age, began teaching in St. Mark's. Today she is maintaining with remarkable vigor her continuing interest in this Sunday School as the teacher of a class of about 35 young mothers, all of them mothers of children who are members of the Beginners' Department in the Church School.

It is impossible to even faintly measure the influence which this one faithful servant of her Lord and Master has exerted on the lives of the many boys and girls, young men and young women, who have gathered about in the years gone by. But, scattered through many parts of the Diocese and elsewhere, it is known there are scores of men and women who can testify to this influence, and all of whom hold her in their affection and reverence her. Included among her "boys" today are many who have become devoted workers at St. Mark's and in other places in and out of the Diocese, and among these are men who have given their lives to the ministry of the Church.

Included among the latter are Bishop Creighton, now Bishop Suffragan of the Diocese of Long Island; Bishop Stearly, of the Diocese of Newark; the Rev. John R. Hart, Jr., and the Rev. William McClellan, now of the Diocese of Easton and formerly Rector of St. Luke's, Bustleton. All of these were among Miss Harding's "boys," and each can give testimony to the influence which this one woman exerted in their lives at St. Mark's. THE CHURCH NEWS is able to quote a portion of a letter Bishop Creighton wrote to his one-time Sunday School teacher, in which he said: "You know, of course, how much I am indebted to you for many things you put into my life to make it by His mercy fruitful in His work throughout the world."

Miss Harding was born in Frankford. The Rev. Daniel S. Miller, the second Rector of St. Mark's, and who served the parish from 1853 to 1881, presented Miss Harding for Confirmation. On March 22 of this year Miss Harding was 81 years of age. On the occasion of her 80th birthday anniversary she was given a birthday party in the parish house by her present nd former Sunday School scholars and members of the congregation.

CENTENNIAL OF CALVARY PARISH, ROCKDALE, TO BE COMMEMORATED, JUNE 18

Calvary Church, Rockdale, will celebrate its One Hundredth Anniversary on Sunday, June 18th. Morning Service will be held at 11 o'clock, Daylight Saving Time at which it is expected the Bishop of the Diocese will be present. After luncheon a meeting of the members and visitors will be held in the Church School room at which will be read a history of the parish. After the social session Evening Service will be held in the Church.

A cordial invitation is extended to all members of the Church in the Diocese to attend the services. The Church is adjacent to Glen Riddle and can be reached by bus from Media, the bus passing the entrance to the Church.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

UNITED THANK OFFERING DIOCESIAN PRESENTATION

The Twenty-Ninth Diocesan Presentation Service of the United Thank Offering was held in the Church of the Saviour, 38th and Chestnut Streets, on Thursday, May 4. Bishop Taitt was the Celebrant, assisted by Rev. D. Wilmot Gateson, the Rector of the Church, and Rev. Crosswell McBee, Rector of Old St. David's Radnor. Dr. Leicester C. Lewis, Rector of St. Martin's-in-the-Fields, was the preacher and delivered an excellent sermon on thankfulness, quite the best ever presented at a United Thank Offering Service. There were about five hundred people present and everyone felt that it was a most inspiring and uplifting service.

The Offering presented amounted to $9,278.83, which is considerably lower than is usual for a Spring in-gathering, the average being around $11,000. We are now half way through this Triennium and at this time three years ago Mrs. Ingersoll had $42,473.90 and our total to date for this Triennium is $31,238.90, so we shall have to do considerable hustling if we are to keep the Thank Offering up to former standards.

The Treasurers of the Churches that showed an increase in their offering both in money and contributors, last Autumn over their offering of last Spring (a very commendable feat in these hard times) were asked to take up the collection.

Miss Higgins of St. Thomas, Whitemarsh, and Mrs. Clattenburg, of St. John's, Cynwyd, had the largest increase so they were given either side of the middle aisle. Mrs. Lockwood, of St. Paul's Glen Loch; Mrs. Farrell of St. Luke's, Bustleton, and Mrs. Wilson, of St. John's Cynwyd, Junior Auxiliary, were the others. The Treasurers of the following Parishes were also invited, but could not be present: Holy Sacrament, Highland Park; Holy Trinity, Lansdale; St. Aidan's, Cheltenham; St. James, Langhorne; Holy Comforter, Aronimink; Incarnation, Morrisville. The last two named are parishes that have undergone a rejuvenation in so far as the United Thank Offering is concerned and we regretted very much that the Treasurers were unable to attend.

We can each of us have a part in this great Offering—it is meant for every woman of the Church, not merely for the one third (approximately) who give to it. Let us all join in it and find personally the thrill that comes from having a share in this great movement that, from small beginnings has grown to be one of the most vital factors in the missionary life of the Church. Won't you, every one of you, who know about the United Thank Offering be a missionary in your own

The Annual Meeting of the Auxiliary

The Annual Meeting of the Woman's Auxiliary of the Diocese of Pennsylvania was held Wednesday, April 26th, in Holy Trinity Parish House, with representatives present from 75 Parish Branches.

As one listened to the reports made by the Chairmen of Committees, one realized what a far reaching organization the Woman's Auxiliary is and how truly the women of the Diocese of Pennsylvania share in "the whole work of the Church."

In the current issue of the General Church Program it is stated: "The task of the Woman's Auxiliary today calls for the best in mind, body, and spirit that the women of the Church have to give. It has been said that what this age needs is men and women with deep spiritual insight, intellectual penetration, and strong moral passion. The call to the Woman's Auxiliary in this modern time is for nothing less, for the Woman's Auxiliary is the women of the Church striving individually and corporately so to develop the religious life of the womanhood of the Church that they may share with God in creating a Christian society here on earth."

The women of our Diocese are responding gallantly to this call as evidenced by the splendid work being done in the different Departments.

Missions—What a vision of the world's needs is theirs, beginning with our own Diocesan Missions and stretching out this Continental America, Alaska, Mexico, Brazil, Panama Canal Zone, Islands of the Sea, China, Japan, and Liberia. Not only do they respond with their money, but with their prayers, their friendship and their interest.

Social Service—"Christianity in Action," as some one has called it. This again is broad in its scope, for the women showed their interest in a very practical way in The Church Farm School, Galilee Mission, The Sheltering Arms, The Sixth Educational week for the Blind, The Juvenile Court work of our City Mission and the work among Prisoners.

In addition, the Elizabeth Price Martin League for Service is doing a very beautiful piece of service at the Philadelphia General Hospital and our own Episcopal Hospital. In this department also comes the work of the Supply Bureau with its thousands of garments and surgical dressings made, sweaters knitted and personal boxes sent to the missionaries.

Education—The women of the Auxiliary are among the best informed communicants of the Church, because each year they study a new phase or field of the Church's work. This year hundreds studied "Facing the Future in Indian Missions" and "China Looks to Her Future," and as a result of their study, their prayers and their gifts, have a better understanding of these two great races and of their responsibility to make their future worth looking toward.

In addition there were reports of the United Thank Offering, Work among the Isolated, Red Cross, for we responded generously to the call of the Red Cross for workers to make up the garments for the needy.

As one listened to the reports one heard again—"For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary to the National Council was the speaker. After thanking Pennsylvania for being the first Diocese to respond to the latest appeal from the National Council for completion of the reduced budget for Missions, she went on to speak of the changes we must expect in the aim and work of the Woman's Auxiliary to keep it flexible to world needs. The mission of Christianity is too reconstruct society on the basis of Universal Brotherhood. How can the Auxiliary best share in this? Christ came into the world to re-make it. He was and still is a *worker*. We are His tools, here to carry out His purpose and help in completing His work. How can He use us? Future-mindedness is a necessity. Social conditions in Christian America must be faced, and wherever the influence of the women can be used we must be ready to work. Whether for bettering religious education, aiding in problems of unemployment, or reaching the lonely and isolated, no less than in mission study and aid in domestic and foreign mission fields.

THE WOMAN'S AID
of the
Convocation of Norristown
will hold its
"ANNUAL COUNTY FAIR"
Saturday, June 17
From 2 to 10.30 P. M.
(daylight time)
at
CHURCH OF OUR SAVIOUR
York and Hempstead Roads, Jenkintown
Supper, 5.30 to 8 P. M.
For the benefit of the missionary work of the Convocation.
Games, motion pictures, pony rides and dancing in evening.

THE WOMAN'S AID
to the
Convocation of Germantown
will hold a
GARDEN PARTY
Thursday, May 25
at home of
Mrs. Frank Miles Day
Allen Lane west of Wissahickon Avenue, Chestnut Hill
Proceeds for Ascension Mission, Rhawnhurst
A bus will meet trolleys on Wayne Avenue and Germantown Avenue.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold its
ANNUAL GARDEN PARTY
Thursday, June 1
From 2.00 to 8.00 P. M.
at "WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at Walnut Lane
Proceeds for Missions in Convocation.
Cafeteria Supper, Colored Spirituals by St. Augustine Mission.
In case of rain, Christ Church Parish House, Germantown.

parish and try to interest at least one other person especially a younger woman, in this great offering? Tell her about it, get her to take a blue box and have for herself the joy of using it.

M. D. V. P.

MISSION STUDY THEME FOR NEXT YEAR CLIMAX TO TRIENNIUM PROGRAM

"Christ and the Modern World," next year's Mission Study theme, should make a good climax to the three-year emphasis upon the Triennial theme, "The Kingdoms of Our Lord." Two of the Denver subjects will have prominent places in the course, International Relations and Economic Conditions. The subject is to be discussed from the home and foreign angles. The meaning of Discipleship in the Modern World, Communism, Trends Toward Paganism, Nationalism, Labor. Following is a group of books which includes much helpful reading:

The chief source book: "The Never Failing Light," by James H. Franklin, ready in June.

For Collateral Reading: "Builders of a New World," by Robert M. Bartlett; "Eastern Women Today and Tomorrow," Ruth Woodsmall; "Christianity and Industry in America," A. W. Taylor; "The Christian Mission in America," Hugh Kerr; "Craftsmen All: Fellow Workers in the Younger Churches," by E. Shillito; "God's Candlelights," by Mabel Shaw; "The Challenge of Change," by John Milton Moore; "Making America Christian," by A. V. Casselman.

For Young People: "So This Is Missions," by H. T. Stock; "Today's Youth and Tomorrow's World," by Stanley High; "How Far to the Nearest Doctor," by Edward M. Dodd; "Christianity and the Health of the World," by A. D. Heininger; "Pioneers of Good Will," by H. B. Hunting; "Good News Across the Continent," by Mary Jenness; "Meet Your United States," by Mary Jeness.

Leader Material for Children: "In the African Bush," by J. H. Schwab; "Follow the Leader," by Winifred Hulbert; "If I Lived in Africa," by Cicely Hooper; "Young America Makes Friends," by M. A. Jones.

For Children's Reading: "Uncle Sam's Family," by D. F. McConnell; "Jumping Beans," by R. N. McClean; "Mr. Friend O'Man," by Jay T. Stocking; "Stay at Home Journeys," by A. W. Osborne; "Stories of Brotherhood," by H. B. Hunting; "The Call Drum," by Mary Entwistle (children's edition); "Children of the Chief," by Mary Entwistle; "The Yellow Friendly Book," by Mary Entwistle; "Child Neighbors in America," by E. G. Rodgers; "Friends of Ours," by Elizabeth Colson; "The World in a Barn," by G. C. Warner; "The World on a Farm," by G. C. Warner.

Information concerning any and all of these books may be obtained from the Secretary's office of the Woman's Auxiliary in the Church House.

MARGARET E. BULLITT,
Educational Secretary.

VIEWS FROM WEST CHINA ON RETHINKING MISSIONS

The Province of Szechwan comprises the Diocese of West China which is supported largely by the English Church through the Church Missionary Society. The Rev. Albert F. Lutley, son-in-law of Archdeacon Bullitt, is a priest of this Diocese. The China Inland Mission is international and interdenominational and very strong in this neighborhood. Many suggestions in the report are already accomplished facts, especially with native leaders.

In the West China Missionary News for February it is said:

"We workers in the field are like the damsel in distress who must stand aside in trembling apprehension while the knight and the villain break their lances and cross their swords in fierce dispute, though which is the knight and which the villain we are not prepared to say. Meanwhile there is danger that a bear out of the forest may devour the damsel while the heroes clash in wordy combat.

"It is a mistake to regard the Appraisal Commission's Report as inimical to the missionary cause. In all sincerity they seek to help the missions to a healthier and stronger life. They represent the surgeon who seeks by a drastic and painful operation to renew the life of the patient. If some think that they have excised the wrong part of the patient's anatomy or handled the knife clumsily, that is another matter. You may criticise the skill or even the wisdom of the surgeon, but you must not call him a scoundrel since his intentions are of the best.

"About three years ago, when the 'Down with Christianity' slogans were ringing at their shrillest pitch a Chinese Christian, not a pastor, spoke very calmly about it all and advised the Church not to be anxious about the 'Ta tao' cry, but to search and examine the lives of ourselves and the Church to see what there was in our attitudes or behaviour that should rightly be 'downed.' That is the reaction of a true philosopher to any criticism. No human institution is above reproach. The Christian Church in a heathen land should welcome the criticism of those who watch its progress. As the old saying has it:

"There is so much good in the worst of us,
And there is so much bad in the best of us
That it ill becomes any one of us
To say any ill of the rest of us."

THE G. F. S. HOLIDAY HOUSE OPENS SATURDAY, MAY 27

The Girls' Friendly Society Holiday House, located on one of the fine old shaded streets of Cape May, will soon have its winter shutters removed and its doors opened to the soft Spring ocean breezes, and find itself being made ready considerably earlier than usual for the happy voices of its summer visitors This year it is to be opened for week-end parties commencing May 27th, through June, with the exception of the week-end of June 3rd, when the G. F. S. will hold its Annual Garden Party and Outdoor Fete at Ardmore, Pa. The regular season will start July 1st.

The experiment of opening the house for week-ends during June is in response to frequent requests from the membership. In addition to members, any groups desiring to hold week-end conferences amid pleasant seaside surroundings will be welcomed; married members with their husbands also will be welcome guests. During the June week-ends, no meals will be served at the Holiday House, but there are several reputable restaurants within a few minutes' walk.

Last Spring this old house, which dates back to before the Civil War, when, as a hotel, it sheltered the courteous Virginia planter and his family on their holiday, was completely renovated—painted, papered, refurnished in large part, new bathrooms added—so that it now offers a delightfully cheerful hospitality to all visitors.

During the regular season, which opens July first, the Candidates—very young members—will have their usual week, and non-members are welcome at any time during the season that there are vacant rooms. Members of the Society, naturally, during the midsummer months, are given the preference.

In addition to the ever popular morning and afternoon bathing hours a program of recreation is arranged, for any who may wish to partake. This year several bath houses and concrete showers have been erected in the rear of the House, which will be of great convenience to guests, and also provide an added revenue for the House.

Each day begins with a short service of worship in the simple and dignified little Chapel, which all guests are invited to attend, thus giving the spiritual touch to the day's happy round, for all those who wish to partake.

Rates are at all times reasonable, and any one interested in spending a week-end in June under the G. F. S. Holiday House's hospitable roof should communicate with the Chairman, Mrs. W. W. Cardwell, 943 Church Road, Yeadon, who will be happy to give details. For accommodation during the regular season apply to Mrs. C. Hey, 6006 Morton Street, Germantown.

GIRLS' FRIENDLY SOCIETY
extends cordial welcome to all members and friends to attend the
ANNUAL GARDEN PARTY
Saturday, June 3, 1933
From 3 to 8 P. M.
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Feature Extraordinary: Dog Show (animate); Pet Show (inanimate)!
Delightful picnic supper served!
Tickets, 10 cents; may be used as cash.

—

Annual Service

This year the Annual Service of the G. F. S. was held at St. Mark's Church, Frankford, on May 2nd, at 8 P. M. This was quite a departure, as heretofore this service has always been held in the center of the city, but with a view to acquainting another part of the city with the strength of the Society and giving members in the outlying Bucks County district a chance to attend, this change was made. Rev. Malcolm E. Peabody, Rector of St. Paul's Church, Chestnut Hill, was the speaker. The Diocesan Lenten sewing was shown in the Parish House prior to the service and there was also an exhibition of posters made for Diocesan and National G. F. S. contest. The service this year was the culminating event of a week's special activities to present the Society in its many phases to the Parish and to the Diocese through pageantry, services and various forms of publicity.

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Spring Conference

On Wednesday evening, May 17th, at 7.30, the Annual Spring Conference of the G. F. S. in the Diocese will be held at Holy Trinity Parish House. Developed from the former Associates Conference, it now invites member chairmen and other interested members to attend. The keynote will be "The G. F. S. and the World in Which It Lives," and the guest speaker, Mrs. Norman H. Slack, of Norfolk, Va., National Vice-President for Province III.

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REV. JOS. O. PIENIONZEK PASSES AWAY APRIL 17

The Rev. Joseph Odrovonz Pienionzek, priest-in-charge of the Polish Mission of the Advent, died suddenly on Monday in Easter Week. Burial services were held in the mission church, Bishop Taitt officiating. In addition to clergy of the Diocese in the chancel, priests of the Russian, Lithuanian, and Greek Orthodox Churches and of the Polish National Church, also took part in the services. The interment was in the Polish National Cemetery in Camden. At the burial services, which were held on Thursday, April 20th, the church was crowded.

Mr. Pienionzek's service at the Advent, which was the Church where the late Bishop Phillip Brooks began his ministry, dated from 1918. Mr. Pienonzek was born in Kladoa, Austrian Poland, May 20th, 1868. After graduating from High School he entered the Jesuit Order as a Novice. Dissatisfied with this he entered the Austrian army. While under military training he attended the University of Cracow, from which he graduated with the degree of Doctor of Pharmacy.

After his army service he came to New York, practicing his profession and studying medicine. Becoming interested in the Church commonly known as the Holy Catholic and Apostolic Church, but incorporated under the name of the Old Roman Catholic Church, he was ordained Deacon and Priest by Bishop Miraglia in 1913. Pending a decision by our Bishops as to the validity of the Orders in that Church, he applied for Holy Orders in this Diocese, serving as a Lay Reader in the Church of the Advent. He was made Deacon, December 20, 1914, and priest the following June, and accepted appointment as a missionary to the foreign population with title at the Church of the Evangelists, and in 1918 was moved to the Advent.

During the first years of his ministry at the Advent this mission grew rapidly. Changes in the neighborhood due to the building of the Delaware River bridge, causing the removal of many of his people to a distance, checked its growth, so that for the past few years there has been no increase in the congregation.

About three years ago he began to suffer from trouble with his heart. On Easter Day he conducted services, and also on the following day. That evening he passed away. Throughout his ministry Mr. Pienionzek also served as a Port Chaplain and was beloved by a great number of Eastern European peoples in this city and in Camden and general vicinity, and also in New York.

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SEWING MACHINE WANTED

The ladies of St. Ambrose's Mission, Kensington, have use for a sewing machine.

If anyone would like to dispose of a good working machine they may send it to the Mission at Howard and Ontario Streets, or communicate with the Vicar, the Rev. R. C. Hubbs, CUMberland 1293.

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Confirmation Appointments May to July, Inclusive

All Confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

May 3.—Wednesday.
Evg.—Swarthmore, Trinity.

May 4.—Thursday.
Evg.—Morton, Atonement.

May 5.—Friday.
Evg.—Yeadon, St. Michael.

May 7.—Third Sunday after Easter.
A. M.—West Chester, Ascension.

May 10.—Wednesday.
Evg.—Bristol, St. James.

May 11.—Thursday.
P. M.—Valley Forge Military Academy.
Evg.—Prospect Park, St. James.

May 12.—Friday.
Evg.—Springfield, Redeemer.

May 14.—Fourth Sunday after Easter.
A. M.—Wynnewood, All Saints.
P. M.—West Whiteland, St. Paul.
Evg.—Marcus Hook, St. Martin.

May 18.—Thursday.
Evg.—Brookline, St. Faith.

May 21.—Fifth Sunday after Easter.
A. M.—Ardmore, St. Mary.

May 24.—Wednesday.
Evg.—Morrisville, Incarnation.

May 25.—Ascension Day.
Evg.—Olney, St. Alban.

May 26.—Friday.
Evg.—Willow Grove, St. Anne.

May 28.—Sunday after Ascension Day.
A. M.—Radnor, St. David.
P. M.—Paoli, Good Samaritan.
Evg.—Lansdowne, St. John.

May 29.—Monday.
Evg.—Morrisville, Incarnation.

May 30.—Tuesday.
Evg.—Gulph Mills, Trinity.

June 2.—Friday.
Evg.—Hatboro, Advent.

June 4.—Whitsunday.
A. M.—Radnor, St. Martin.
P. M.—Media, Christ Church.
Evg.—Kennett Square, Advent.

June 7.—Wednesday.
Evg.—Phila., St. Mary of The Annunciation.

June 9.—Friday.
Evg.—Downingtown, St. James.

June 11.—Trinity Sunday.
A. M.—Elkins Park, St. Paul.
P. M.—Wrightstown, Holy Nativity and Solebury, Trinity.
Evg.—West Chester, Holy Trinity.

June 18.—First Sunday after Trinity.
A. M.—Concord, St. John.
A. M.—Rockdale, Calvary.
P. M.—Sleighton Farms.
Evg.—Phila., St. John Evangelist.

June 25.—Second Sunday after Trinity.
A. M.—Coatesville, Trinity.
P. M.—Parkesburg, Ascension.
Evg.—Coatesville, St. Cyril.

July 2.—Third Sunday after Trinity.
A. M.—Warwick, St. Mary.
P. M.—Compass, St. John.
Evg.—Honeybrook, St. James.

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CONFIRMATIONS, MARCH 19 TO APRIL 30, INCLUSIVE

March

19.	Holy Communion, Phila.	61
19.	Epiphany, Sherwood	30
19.	St. John, Essington	19
19.	St. Mary, Chester	9
19.	St. Ambrose, Phila.	34
21.	Episcopal Hospital	1
22.	St. Christopher, Phila.	16
24.	St. Stephen, Norwood	16
24.	St. James, Kingsessing	26
26.	Our Saviour, Jenkintown	9
26.	Holy Apostles	18
26.	Christ Church, Ridley Park	8
26.	St. Simon Cyrenian	76
27.	Church House Chapel (including 2 for St. Peter's, Germantown; 3 for St. Luke and The Epiphany)	5
30.	St. Paul, Chester	55
30.	St. Francis of Assisi (including 12 received)	23

April

2.	St. Stephen, Phila.	13
2.	Grace, Phila.	2
2.	Atonement, Phila. (including 2 for St. James, Phila.)	14
4.	St. Paul, Aramingo (including 1 received)	28
5.	Incarnation, Drexel Hill	21
6.	Holy Comforter, Phila.	17
7.	Holy Comforter, Aronimink	12
8.	St. Mary, Wayne	10
9.	St. Peter, Phila.	23
9.	Redeemer, Bryn Mawr	42
9.	Resurrection, Phila. (including 3 for St. Mary, Wayne; 1 for Grace, Mt. Airy)	18
11.	All Saints, Darby	21
12.	Church House Chapel (including 6 for St. Augustine; 1 for St. Martin, Oak Lane; 2 for St. Simeon Cyrenian; 1 for Christ Church, Ridley Park)	10
12.	Holy Trinity, Phila. (including 1 for Prince of Peace)	23
13.	Christ Church, Germantown	22
15.	St. Mark, Phila.	15
16.	Christ Church, Phila. (in cluding 5 received)	41
16.	Gloria Dei	4
16.	Holy Sacrament, Highland Park (including 10 for St. Giles)	35
23.	St. Asaph, Bala	35
23.	St. John, Cynwyd	16
23.	St. Andrew, West Manayunk	11
28.	St. Stephen, Clifton Hghts.	15
30.	Good Shepherd, Rosemont (including 1 Received)	15
30.	Trinity, Collingdale	66
30.	The Saviour, West Phila.	35

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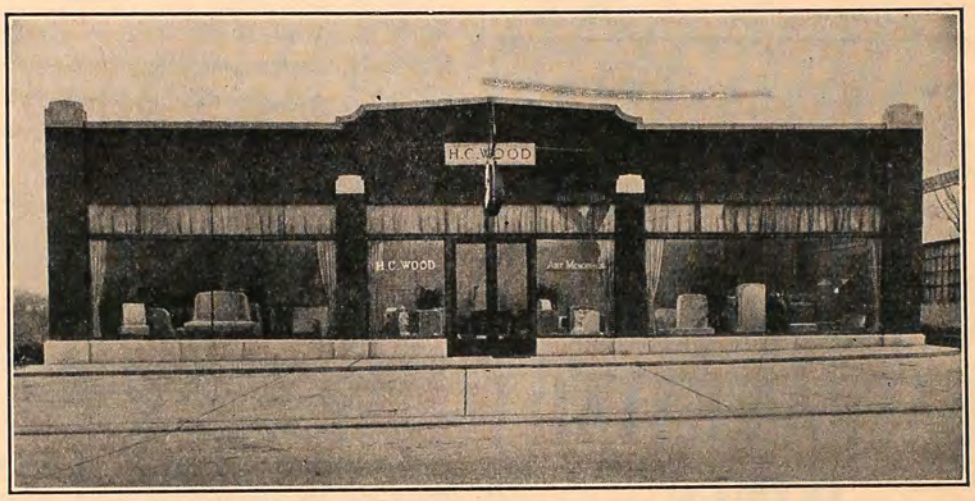

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Editor, THE CHURCH NEWS:

I am eager to thank you for publishing my appeal for pews. It worked. Within a week Mr. William A. Lippincott 'phoned me and told me they were dismantling the Chapel of the Transfiguration. So a vestryman and I went down. We made selections of various needed things. About 20 local men donated their services and an auto truck. Result is we have made about $1500 worth of improvements at Grace Church. Cushioned pews, kneeling benches, carpeted floor, six beautiful electric chandeliers (or whatever ecclesiastical architects call them), a door light, vestibule light, prayer books and hymnals, sanctuary chair, vesper lights for altar, a few odds and ends.

So we are all delighted. Much thanks to you.

Sincerely,
JAMES C. GILBERT.

Grace Church, Hulmeville,
April 1, 1933.

THE HOUSE OF REST

Editor, THE CHURCH NEWS:

As a member of the Board of Managers of the House of Rest since its foundation thirty-five years ago, it gave me great pleasure to read the good article in THE CHURCH NEWS last month about the House of Rest, especially now that I am eighty-seven years old and not able to be present at any of the meetings. But I have the same interest at heart and try to do my part in collecting the yearly offering from the dear contributors of Gloria Dei (Old Swedes) Church.

All these years up to now it has been my fondest wish to have the house enlarged so that at least fifty women could be accommodated instead of seventeen. I have been a constant visitor as well as attendant at the monthly meetings so am sure the fine Christian women appreciate all that is done for them, so I am trusting the time is not far distant when the joyful news reaches me, now a shut-in, that a wing is to be added which will give a place to some on the long waiting list. Thanking Mr. John M. McCullough for his fine article which I hope may bring good results to the House of Rest, I am,

Sincerely yours,
MARIAN COLTON.

Strath Haven Inn,
April 3, 1933.

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In Memoriam

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Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

WILLIAM IRVINE AUSTIN

Following is a resolution adopted by the Vestry of St. John the Evangelist's Church on the death, on March 26th, of Mr. William I. Austin:

"When St. John's was just a mission William I. Austin was an active, working supporter. As it grew into a parish, his interest and efforts enlarged to meet the new responsibilities. He was one of the church incorporators and the only one whose activity has been continuous to this day. Serving as secretary of the Vestry until relieved at his own request last year, he brought to that office meticulous care, unfailing accuracy and a fine sense of discrimination. As a lay reader, he taught us by his example, reverence, scriptural appreciation and love of the English tongue at its best. His interest in the music of the church was sincere and sympathetic. At the earnest solicitation of the Vestry, he continued to serve as Chairman of the Music Committee even after he had sought a well-earned rest from his long continued secretarial duties. This is an inadequate synopsis of the official life of William Austin, Churchman. Only those few who were privileged to know him intimately as friend and neighbor fully appreciated those fine qualities of mind and heart which made him a useful citizen and gave new meaning to his well-deserved title of 'Christian gentleman.'

"So we, the Rector, Wardens and Vestrymen of St. John the Evangelist's Church, Lansdowne, for ourselves and the congregation we serve and represent here record our gratitude for his friendship, his accomplishments and his exemplar, our thanks to the Living God who spared him to us these many years and our sympathy for those nearest to him for whom the parting is hardest."

If you are working and earning a living and you are not helping to support the church, you are cheating God.
—*Selected.*

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